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Sept 1888.



GRAMMAR  
OF THE  
BIBLICAL CHALDAIC LANGUAGE  
AND THE  
TALMUD BABLI. IDIOMS.

BY  
S. D. LUZZATTO,  
LATE PROFESSOR IN THE RABBINICAL INSTITUTE AT PADUA, ITALY.

TRANSLATED FROM THE ITALIAN, AND LARGELY REVIEWED

BY  
J. S. GOLDAMMER, D.P.,  
RABBI IN CINCINNATI.

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*“Qui transtulit sustinet.”*

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To

THE PRINCIPAL FOUNDERS OF THE HEBREW UNION COLLEGE:

DR. I. M. WISE,  
M. LOTH, ESQUIRE,  
H. ADLER, “

Dedicated

RESPECTFULLY

BY

THE EDITOR.



## PREFACE BY THE EDITOR.

---

THERE is no ancient language into which the grammarians have brought more confusion for its teachers and pupils than the Chaldaic. They have compiled rules and laws for the study of this vernacular regardless of its different dialects, and thus have increased the difficulties the student has to meet with whenever entering the field of dead languages. The attempt, therefore, to treat particularly each dialect of this tongue in its grammatical proprieties, in order to make the student perceptibly familiar with the different principles prevailing in its different phraseologies, must be considered as one of the methods the most appropriate for acquiring a thorough knowledge of the Chaldaic language, and that the author succeeded in his endeavors is unquestionably shown in each paragraph of this work.

The method applied in this grammar is as plain as intelligible, and entirely adapted to the use of the student who aims to acquire in as short a time as possible a clear understanding of the Chaldaic sections in the Bible, which are of the greatest importance to biblicists, and especially to theologians.

As to the talmudical grammar, it seems proper to be observed, that :

1) This grammar is the first attempt that ever has been made to show the dialect of the Semitic tongue in the Talmud, hitherto considered as of a style as confused as anarchical, to be inferior to *no* language concerning the grammatical organizations of laws and principles, without which no language ever became the true expression of ideas.

2) By the use of this grammar the student will acquire a knowledge of the subject he chooses to study on clearer, and a perception more definite than has generally been the case as long as a grammarless method has been observed.

3) This grammar affords the teachers of the Talmud a new method of instruction, more fruitful and more efficient than any that has been observed ever since in any theological school.

4) The difficulties of self-instruction in the Talmud, almost insuperable, as is generally known, will greatly be surmounted by the use of this grammar.

There are some of the **למדנים** who boastingly claim to have acquired talmudical attainments without the least knowledge of grammar; but such claims are to be credited no more than the pretension of a mariner to determine the direction of his ship without the aid of a compass; for, what the compass is to the mariner, that is the grammar to the **למדן** in the ocean of the Talmud.

5) The importance of this grammar will be highly acknowledged by every scholar of Jewish theology, not only in regard to the study of the Talmud, but also to what concerns the reading of the vast literature accumulated around this gigantic work during so many centuries. There is within the whole range of our

theological literature scarcely one writer who did not make use of the talmudical dialect, and there will be found ever so many passages which, hitherto obscure to the reader for want of a theoretical knowledge of the language, may satisfactorily be elucidated by application of this grammar.

But above all these considerations, this book owns yet another, more intrinsic merit for the favor of all friends of Semitic literature and for their permanent patronage. This merit consists in the facility it furnishes to a ready knowledge of a language which not only was spoken by a people yet in existence, and in close intercourse with almost all living nations, but which also embraces within its sacred folds thoughts and ideas being the very nucleus of our present moral and religious life. At a time when the monuments of dead antiquity rise to tell us stories of lost ages; at a time when the sounds that rung on the lips of nations forgotten thousands of years ago, and of scarcely any relation to the conditions of our present life, are resuscitated and remolded into their original forms—at such a time one can hardly be able to plead in excuse for dooming to silence a tongue that speaks even as yet as powerfully to the very soul of our life as in times of yore. Let us therefore release from oblivion our beloved Talmud, and adapt it to a thorough study for our youth in removing every obscurity from its language through the light of a grammatical exposition of its laws and principles, as was intended to by the author of this book. And should the feeble efforts in translating it into English prove a help to the American student of Jewish learning, such as to enable him to

acquire a clear knowledge of the Talmud, then the Editor's fondest anticipation will fully be realized.

Considering this grammar as the first attempt of the kind, the reader will hardly find it strange that the author's opinions, though keenly developed and supported by deep erudition, yet often lack that trait of plain truth which alone determines the reader's mind to surrender without objection. At such occasions I—*facile est inventis addere*—have laid before the reader my own views in marginal annotation, unsigned, however, while the author's own remarks are signed by : Λ.

I. S. GOLDAMMER.

CINCINNATI, February, 1876.

# INTRODUCTORY REMARKS.

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## CHAPTER I.

### § 1.

THE Biblical Chaldaic is that language in which the following chapters and verses of the Scriptures are written, viz.: In the book of Daniel, from the fourth verse of the second chapter to the end of the seventh chapter; in the book of Ezra, from the eighth verse of the fourth chapter to the eighteenth verse of the sixth chapter, and from the twelfth to the twenty-sixth verse of the seventh chapter; further, in Jeremiah, the eleventh verse of chapter ten; and finally, two words in Genesis, chapter thirty, verse forty-seven.

### § 2.

The Biblical Chaldee is the oldest relic preserved of the ancient Chaldaic or Aramaic tongue. There exists besides this no book whatever handed down to us in the vernacular idiom of the earliest Chaldeans. As to the writings known to be the Syriac or Chaldaic literature, of which the "Peshito," a version of the Scriptures, is the oldest work, they belong mostly to the Christian era, and are written by Christian authors.\*

\* C'est donc aux Juifs que nous devons ce qu'il est possible de savoir sur l'ancien idiome arameen." Renan, *hist. gén. des langues antiques*, p. 214, which translated reads: "It is to the Jews that we are indebted for all that we may possibly know about the ancient Aramaic idiom."

## § 3.

The Biblical Chaldaic is written with the Hebrew characters furnished with the Hebrew vowels, and in accordance with the rules of the Hebrew grammar. There occurs, however, occasionally a long vowel in connection with a short and unaccented syllable, as in: באִישָׁתָא, Ezra iv. 12;\* מְדִינָתָא, id. v. 8; vi. 2; עִבְרִיתָא, Daniel ii. 49; Ezra v. 8; גְּבִירָתָא, Dan. ii. 20, 23; שְׂאֵלָתָא, id. iv. 14; בְּלִטְשָׁאֲצָר, id. i. 7, etc.; שְׂשִׁבְצָר, Ezra v. 14, 16.

## § 4.

The Chaldaic orthography differs from that of the Hebrew in regard to the פְּתַח furtive. It is omitted at the ה preceded by צַר, f. i. בְּיָתָהּ, instead of בֵּיתָהּ, as is the case in Hebrew, as in הַגְּבִיָּה.

## § 5.

In the Chaldaic the קִמְץ has the peculiarity of contracting to no shorter vowel, but to remain unaltered (v. § 19). It is, however, omitted at the end of words in cases where the א disappears, *e.g.*, מֶלֶכָא king, מֶלְכִין, and corresponds generally to the חֹלֶם in Hebrew, *e.g.*, דֶּר=דֹּר generation, שְׂאֵל=שׁוֹאֵל : inquiring.

\* In later editions and lexicons this word has been changed into באִישָׁתָא, but this is a mere corruption, as the form באִישָׁא (contr. בִּישָׁא, בִּישָׂא) is frequently occurring in the Chaldaism of the Talmuds, both the Yerushalmi: Taanith iii. 4; Chagiga ii. 1, as well as Babli: Berachoth, p. 22a, where, according to Aruch, it must read באִישָׁא הִיא. The meaning of this word is: bad, evil, in the physical as well as in the moral sense of the word.



## § 6.

The ׀ at the end of a word has the quality of a guttural letter, so as to be preceded by open vowels.

## § 7.

The י (Jod) preceding ׀ and ׀, as suffixes, is generally mute; it solely denotes the plural (§ 14).

## § 8.

There is a relation between a part of the consonants of the two languages, the Hebrew and the Chaldaic. The lingual letters ׀, ט, ח stand frequently in the Chaldaic for the dentals, ז, צ, ש, employed in corresponding Hebrew words. So also are used in the Chaldaic ע for צ, פ for ב, and ר for נ of corresponding Hebrew words.\*

## § 9.

The letters איתן משה וכלב are employed in the Chaldaic as servile letters for the same purpose as in the Hebrew, with the exception of the ש, which is used only as a prefix to make the שפעיל-form (s. § 46).

## § 10.

In other Aramaic dialects the ׀ is used, instead of ח, to make the reflective forms of the verbs (v. § 42), the first radical of which is a ז; *e.g.*, אִזְכֹּרְנָא. This ׀, however, is found only in the lectio marginalis (masorah) to Daniel ii. 9, but not in the text. They also make use of the prefix ׀ to express the relative:

\* *E.g.*, בְּעִרְיָא I beg, Heb. פָּצַר; פְּרִיזָל, Heb. בְּרִיזָל iron.

*which*, instead of the separate particle **וְ** in the Bibl. Chal. for the same purpose (§ 37). The prefix of the word **וְדָנִי**, Daniel ii. 31, vii. 20, is considered by some to be such a particle, which, however, is incorrect, as will be shown § 36.

### § 11.

The letters **הם וכלב** serve, like in the Hebrew, as prefixes. The **ה** denotes simply the interrogative, and never, as in the Hebrew, the demonstrative, or the article, or the local. The **מ** signifies: of, from, out, as in the Hebrew, and occurs in **מִצָּד**, Daniel vi. 5, and Jeremiah x. 11; **מִמְּצָרָא**: from the earth; the word **מִן**, however, is generally used in the Bibl. Chal., as also in the Syriac. The **ו** signifies, like in Hebrew, the conjunction; but there is no **ו** conversive in any Chaldaic dialect. The **ל** and **ב** are in the Chaldaic of the same service as in Hebrew.

### § 12.

The definite article is denoted in the Chaldaic by annexing the **א**, preceded by a **קִמְצָא**, to the root of the word; *e.g.*, **מֶלֶכָא** the king, **מֶלֶכָא** the kings. A noun ending with such an additional **א** is said to be in the *status emphaticus* (from *εμφαίνεσθαι*: to indicate), while without it, in the *status absolutus*. Sometimes the **א** is substituted by a **ה**, as in **רֹאשָׁה**: the head, Daniel ii. 38.

### § 13.

The laws for the punctuation of the Bibl. Chald. were but little known during many centuries; hence, the want of correctness and consistency in the different editions of this idiom (see §§ 14, 19, 29, 31).

It is to be understood that the above words are not contained in the few remnants of the language which had originally been deficient thereof. The suffix *ל* in *אֱלֹהֵיהֶם*, v. 5, their God ; *בְּיָדָהֶם*, in their hand (see § 30). There are in the same case *לְהִים* is also in Jeremiah x. 11. There is also to the particle *עַל*, upon (see § 122), which The following words are examples for the backs (parts of the back) ; *רַגְלֶיהָ*, her feet ; *עָלֶיהָ* over her, ib. iv. 14 ; v. 21). Some of these words with a *קִמְצָן* instead of a *פֶּתַח*.

The  
4. *Posse*

The

# PARADIGM OF

## Singular.

Absol  
Const  
Empl  
Posse

Absolutus,	חֵינָא animal,	
Constructus,	חֵינָא animal of,	
Emphaticus,	חֵינָא the animal,	
Possessive,	חֵינָא mine animal,	missing
	חֵינָא thine animal,	missing
	חֵינָא his animal,	חֵינָא
	חֵינָא our animal,	missing
	חֵינָא your animal,	missing
	חֵינָא their animal.	חֵינָא

masc. suffix.

## CHAPTER II.

### THE NOUN.

#### § 14.

The Chaldaic nouns and adjectives have four forms: 1. *Absolutus*; 2. *Constructus*; 3. *Emphaticus*; 4. *Possessive*.

#### § 15.

The Chaldaic nouns and adjectives have two declensions: 1. the Masculine and 2. the Feminine gender.

### PARADIGM OF THE FIRST DECLENSION.

<i>Singular.</i>				<i>Plural.</i>			
Absolutus,	שָׁן	time,		שָׁנִין	times,		
Constructus,	שָׁן	of time,		שָׁנִין	of times,		
Emphaticus,	שָׁנִין	the time,		שָׁנִין	the times,		
Possessive,	שָׁנִי	my time,	masc. suffixes.	שָׁנִי	my times,	masc. suffixes.	missing, my times,
	שָׁנֶךָ	thy time,		שָׁנֶיךָ	thy times,		missing, thy "
	שָׁנֶיהָ	his time,		שָׁנֶיהָ	his times,		missing, her times,
	שָׁנֵינוּ	our time,		שָׁנֵינוּ	our times,		missing, our "
	שָׁנֵיכֶם	your time,		שָׁנֵיכֶם	your times,		missing, your "
	שָׁנֵיהֶן	their time.	fem. suffixes.	שָׁנֵיהֶן	their times.	fem. suffixes.	missing, their "

It is to be understood that the above wanting word-forms are to be considered as such, because they are not contained in the few remnants of the Chaldaic preserved in the Bible, but not that this idiom had originally been deficient thereof. The suffix חן is found in Ezra sometimes substituted by חם as in אלהם, v. 5, their God; בידהם, in their hand, ib. 8; בקאשהם, ib. 10. in their head; טקקשהם, ib. ib. their name (see § 30). There are in the same chapter found even the words לחם, לבם with ס instead of ט. לחם is also in Jeremiah x. 11. There is found no noun with the suffix חם-, it occurs only annexed to the particle על, upon (see § 122), which is taken in plural form עליקא, Ezra iv. 12, 18; v. 17. The following words are examples for the suffix חם-; גפיה, her wings; טניה, her teeth; גביה, her backs (parts of the back); רגליה, her feet; טטניה, her nails; קנניה, her previous (beasts), Dan. vii. עליה, over her, ib. iv. 14; v. 21). Some of these words stand in different editions of the Bible incorrectly with a קמץ instead of a פתח.

§ 16.

PARADIGM OF THE SECOND DECLENSION.

	<i>Singular.</i>		<i>Plural.</i>	
Absolutus,	חיקא animal,		חיקא animals,	
Constructus,	חיקת animal of,		חיקת animals of,	
Emphaticus,	חיקתא the animal,		חיקתא the animals,	
Possessive,	חיקתי mine animal,	missing,	חיקתי my animals,	missing,
	חיקתך thine animal,	missing,	חיקתך thy animals,	missing,
	חיקתה his animal,	missing,	חיקתה his animals,	missing,
	חיקתא our animal,	missing,	חיקתא our animals,	missing,
	חיקתכון your animal,	missing,	חיקתכון your animals,	missing,
	חיקתכון their animal,	missing,	חיקתכון their animals,	missing,



Strictly taken, there is in the Bibl. Chald. no instance of the suffix of the third person, plural feminine הַן. The only words found with this termination: בְּיַיְהוּדָה, Daniel vii. 8; כְּלֵהָן, ib. 19; מִנְהָן, ib. ii. 33, 41, 42, are written with a ה; the correction by the lectio marginalis to בְּיַיְהוּדָה, etc., is, however, the form used by all other Chaldaic dialects.

### § 17.

Nouns, which in the Hebrew have two Segols (פֶּעַל) have in the Chaldaic שׁוּא and פֶּתַח, or שׁוּא and צִירי, *e.g.*, כֶּסֶף H., כְּסָה Ch.; צֶלֶם H., צִלָּם Ch. The Hebrew form פֶּעַל is changed in the Ch. into פָּעַל, *e.g.*, קֶשֶׁת, truth, H., קֶשֶׁט Ch.; תִּקְוָה H., תִּקְהָה, power. There are found in the Chal. also words of the Segol-form, but they are undoubtedly Hebraisms, *e.g.*, מֶלֶךְ, king, Dan. ii. 10, etc.; חֶלֶם, dream, ib. iv. 2; vii. 1; צֶלֶם, image, ib. iii. 5, 7, 10, etc.

### § 18.

Nouns which in the Hebrew have two קָמֶץ take in the Chal., for the most part, שׁוּא and פֶּתַח, as בָּשָׂר, H. flesh, בִּשְׂרָה Ch.; זָהָב, H., זִהָב Ch.

### § 19.

Some Chaldaic nouns, having שׁוּא and קָמֶץ in the Status Absolutus, preserve the same punctuation in the Constructus and Emphaticus, *e.g.*, אֱלֹהִים God, אֱלֹהֵי, אֱלֹהֵי; שְׂאֵר, remainder, שְׂאֵרֵי, remainder of the Babylonian sages, שְׂאֵרָא; דִּיקָרָא, dignity, דִּיקָרֵי; and to the dignity of my majesty, דִּיקָרָא. The punctuation of

the words נָקַר, Dan. iv. 33 ; שָׁאָר, Ezra vii. 18 ; בָּתֵּב, id. vi. 18 ; חָבֵל, Dan. iii. 25, with פָּתַח, is incorrect, as is also reversely the קִמָּץ in דָּרֵב, id. ii. 32.

### § 20.

All masculine singular nouns have their Constructus and Absolutus alike.

### § 21.

The final פָּתַח of the Absolutus is, in the Emphaticus, changed to a שׁוּא ; *e.g.*, כֶּסֶּה, בְּכֶסֶּה, silver ; כֶּסֶּף, the silver ; בָּשָׂר, בְּשָׂרָה, flesh ; בָּשָׂרָה ; so also is the final צִירִי ; *e.g.*, צֶלֶם, image, צֶלְמָה, the—as also the הֶלֶם ; *e.g.*, תִּקְוָה, power ; תִּקְוָה, the— ; but not so the קִמָּץ (see § 19). But as by this rule two שׁוּא would meet together at the beginning of the word, the שׁוּא of the first root-letter is changed either to the vowel dropped from the second root-letter ; *e.g.*, כֶּסֶּה, בְּכֶסֶּה, or to its homogenous vowel as in תִּקְוָה, תִּקְוָה, or finally, independently of the dropped vowel of the second letter, to a חִירֶק, or פָּתַח ; *e.g.*, בָּשָׂר, בְּשָׂרָה, צֶלֶם, צֶלְמָה.

### § 22.

To form the singular feminine Emphaticus, the ׀ is dropped from the Absolute, its ending קִמָּץ changed to שׁוּא, and the termination תָּה annexed thereto ; *e.g.*, חֵינָה, חֵינָהָ ; מְרִדָּה, מְרִדָּהָ ; קְדָמִיָּה, קְדָמִיָּהָ.

### § 23.

To form the plural masculine Absolute, the ending ׀- of the singular Emphatic is changed to ׀- ; *e.g.*, מִלְכָּה, מִלְכֵּךְ, מִלְכָּה, מִלְכֵּךְ (without רִגֵּשׁ). To form the plural Constructus the ׀ of the former is dropped, and the חִירֶק changed to צִירִי ; *e.g.*, בָּבֶל, בָּבֶלִי.



## § 24.

The plural masculine Emphatic is formed from the singular Emphatic, by changing its ending קמץ into פתח followed by ך, which is furnished with דגש and מלכא; *e.g.*, עֲדָנִים, עֲדָנָא; קמץ; *e.g.*, מְלָכִים, מְלָכָא.

## § 25.

The plural feminine Absolute ends in ך, and its Constructus in ת; of this last the Emphatic is formed by ending in תָּ; *e.g.*, מְדִינָה, מְדִינָתָא, מְדִינָתָא. This קמץ, so peculiar to the plural feminine, and unchangeable with the suffixes in the Chaldaic, agrees with the Hebrew חולם when in the same position, as in מְדִינוֹת, מְדִינוֹתִי.

## § 26.

The Possessive is formed by annexing the suffixes, *i.e.*, one or two of the letters ה א נ ו כ י to the respective Emphatics, the ending ך of which is dropped; thus in each declension the suffixes are annexed, in the singular nouns to the singular Emphatics, and in the plural nouns to the plural Emphatics. In the plural masculines, however, the פתח preceding the ך in the plural Emphatic is preserved only in the two first forms, *viz.* : עֲדָנִי, עֲדָנֶיךָ.

## § 27.

The dual ends in ין; *e.g.*, יָדִין, hands; רַגְלִין, feet; שִׁנִּין, teeth. Excepted is עֵינִין, eyes.

## § 28.

By the same termination is formed the plural of nouns ending in ך, or ת; *e.g.*, שָׂרָא, שָׂרָאן, עֲנִיָּה, עֲנִיָּאן, מִצְלָא, מִצְלָאן.

## § 29.

Patronymics ending in ךֿ, as בְּשָׂרֵי, a Chaldean, as also all other nouns of the same termination, as קְדָמִי, the first; עָלִי, the exalted, form the singular Emphatic by the termination ךָּ, which, however, is changed by the lectio marginalis to אָ; *e.g.*, בְּשָׂרֵי, קְדָמֵי, רְבִיעֵי, the fourth; עָלֵי, which is read by the Masorah בְּשָׂרָה, קְדָמָה, רְבִיעָה. The plural Absolute of this class of nouns is made by adding אִין to the stem; *e.g.*, בְּשָׂרָאִין, Chaldeans, and the plural Emphatic by יָא; *e.g.*, קְדָמֵיָא, the first (kings), Dan. vii. 24; תַּפְסִיָּא, the sheriffs, id. iii. 2; בְּבִלְיָא וְחִידְנָא, Ezra iv. 9, etc.\* בְּשָׂרֵיָא, Dan. ii. 5, 10, etc., is read בְּשָׂרָי by the lectio marginalis.

## § 30.

Some feminine nouns end in the Absolute in י, or י־ as מַלְכִי, kingdom; דִּנְיָ, dung-hill. Nouns of this class take ת in the Constructus and through the whole declension; *e.g.*, מַלְכִיתָא, מַלְכוּתָא, מַלְכִיתִי. So also גְּלוּתָא, exile.\*\* In plural the ו or י are furnished with קמץ, as מַלְכוֹת, מַלְכוּתָא.

## § 31.

Nouns having in plural a feminine termination take sometimes the syllable הָ or הַ, though not existing in the singular; *e.g.*, אַבְהֵתִי, my fathers, אַבְהֵתָא, our fathers; שְׁמֵהָ, names of . . . Ezra v. 4, where the ה is incorrectly furnished with פתח; שְׁמֵהֶתָהּ, ib. v. 10, alike

\* The first ב, of בְּבִלְיָא, the Babylonians has פתח instead of קמץ, as in בְּבִלְיָא, and as found always by the Syriacs. (S. S. Efrem T. I. last p., and T. II. p. 85, 161.) A.

\*\* The first קמץ of גְּלוּתָא is unchangeable (§ 5); it is therefore incorrect in copying גְּלוּתָא רִישׁ, to write G'lotho instead of Golotho. A.

wrongly with פתח; אַרְיֹנָתָא, the lions; כְּרִסְנָן, thrones. These words, though masculine, they have the feminine plural.

### § 32.

And so reversely the nouns, מִלָּה, מִלְחָא, thing, word; though feminine, they have the masculine plural, מִלִּין.

### § 33.

Irregular are אב, father; and בר, son; the first in being declined with the suffixes אֲבִי, my—; אֲבִיךָ, thy—; אֲבִיהִי; and the second in having the plural בָּרִין instead of בָּרִין.

### § 34.

Adjectives and nouns apt to both genders, as king, queen, have the masculine Emphatic and the feminine Absolute alike; *e.g.*, נִקְיָרָא, Ezra iv. 10, noble, is the masc. Emphatic, while in Dan. ii. 2 it stands as the feminine Absolute, and therefore with ה (נִקְיָרָה). The use of the ה as a special indication of the feminine gender is not constant; there is דַּנ. ii. 40 תִּקְיָפָה, and ib. 42 תִּקְיָפָא, strong, both fem.

## CHAPTER III.

### PRONOUNS.

#### § 35.

The Chaldaic personal pronouns are  $\text{אָנָא}$  or  $\text{אָנִי}$ , I;  $\text{אַתָּה}$ , thou;  $\text{הוּא}$ , he;  $\text{הִיא}$ , she;  $\text{אַנְחָנָא}$  or  $\text{אַנְחֵנָה}$ , we;  $\text{אַנְחֵינָא}$ , ye or you, masc.;  $\text{אַנְחֵינָא}$ , masc.,  $\text{אַנְחֵינָא}$ , fem. they. We read in Ezra v. 11,  $\text{אַנְחָנָא הַזֶּה}$ , we those, *i.e.*, we are those who . . . , though  $\text{הַזֶּה}$  usually expresses the Accusative (see § 110).

#### § 36.

Demonstrative pronouns are:

SINGULAR.		PLURAL.
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
$\text{הָכֵּן}$ } this	$\text{הֵכֵן}$ } this	$\text{אַלְּהֵן}$ } these
$\text{הָכֵּן}$ }	$\text{הֵכֵן}$ }	$\text{אַלְּהֵן}$ }
$\text{הָכֵּן}$ }	$\text{הֵכֵן}$ }	$\text{אַלְּהֵן}$ }

$\text{הָכֵּן}$  is found six times in Ezra, v. and vii.;  $\text{הֵכֵן}$ , six times in Ezra, iv. and v.;  $\text{הָכֵּן}$ , masc., Dan. ii. 31; the same, fem. id. vii. 20, 21. The  $\text{הָ}$  in  $\text{הָכֵּן}$  and  $\text{הֵכֵן}$  is originally the suffix of the possessive pronouns, second person; likewise, thy this. Such compositions of the suffixes with the pronouns are common with the Arabic language. The word  $\text{הָכֵּן}$  is a compound of  $\text{הָכֵּן}$ , or  $\text{הָכֵּן}$  with  $\text{הָכֵּן}$ , the stem of  $\text{הָכֵּן}$ , Ezra v. 15.  $\text{אַלְּהֵן}$  is read  $\text{אַל}$  by the Masorah, Ezra v. 15.

## § 37.

רִי is the relative pronoun irrespective of gender and number. It is often employed to denote the relation of the Genitive; *e.g.*, רֹאשֶׁהּ רִי דְּהַבָּא, the head of gold; שְׁמִיהּ רִי אֱלֹהָא, his name of God, *i.e.*, God's name; a pleonasm very common with all Aramaic dialects.

## § 38.

רִי denotes the Accusative, and agrees with the Heb. אֶת. It is found only on one place, in the word בְּתַהוֹן, Dan. iii. 12.

## § 39.

The interrogative pronouns are מֶן, who? Dan. iii. 15; Ezra v. 3, 4, 9; and מָה, what? Dan. ii. 22; iv. 32. They are found also in connection with רִי, following; *e.g.*, מֶן דִּי, he who, Dan. iii. 6, 11; iv. 14, 22, 29; v. 21; מָה דִּי (that), what, Dan. ii. 29.

## § 40.

The pronoun כֻּלָּא, all, forms, when preceding a noun כֻּלּ or כָּל, and with suffixes כְּלָהוֹן, Dan. ii. 38; כְּלָהֵן, id. vii. 19, all of them.

## CHAPTER IV.

### VERBS.

#### § 41.

The Chaldaic conjugations as to (גְּזֵרוֹת) are the same as in Hebrew, except that in the Chaldaic the quiescents of לָם and לָה have both one conjugation, as this class of verbs end in the Ch. in ה as well as in א; *e.g.*, מָשָׂא, Dan. iv. 25, and מָשָׂה, id. vii. 22. The ending in ה is originally a Hebraism, and foreign to all other Aramaic dialects.

#### § 42.

There are five verbal forms (בְּנִינִים), three of the active and two of the reflective or passive voice. They are:

1. פָּעַל or קַל, agreeing with the Heb. קָל.
2. פָּעִיל, agreeing with the Heb. פָּעַל.
3. הִפְעִיל, agreeing with the Heb. הִפְעִיל.
4. הִתְפַּעֵל, reflective, agreeing with the Heb. הִתְפַּעֵל.
5. הִתְפַּעְלָא, reflective, agreeing with the Heb. הִתְפַּעְלָא.

#### § 43.

As the Heb. passive voices פָּעֻל and הִפְעֻל are wanting in the Chaldaic, they are substituted by the reflectives.

#### § 44.

There are found in the Bibl. Chaldaic eleven verbs inflected according to the Heb. form הִתְפַּעֵל, viz.: הִתְקַנָּה,

I was re-established, Dan. iv. 33 (see § 53); הִיָּחַח, he was deposed, Dan. v. 20; הִחָרַבָּת, she was destroyed, Ezra iv. 15; הֶסַק, he was taken up, Dan. vi. 24; הָעֵל, he was brought, ib. v. 13; הָעֵלוּ, they have been brought, id. v. 15; הִיבֵד, he was annihilated, id. vii. 11; הִיָּחִיו, they were brought, ib. iii. 13; הִיָּחִיָּה, she was brought, id. vi. 18; הוֹסַפְּתָ, was added, id. iv. 33; הִקְיַמָּה, was made stand, id. vii. 4, 5. This form being foreign to other Aramaic dialects, it must be considered as a Hebraism.

### § 45.

There is found another passive form in the Biblical Chal., which is foreign to other Aramaic dialects, viz., פָּעִיל. It is used, however, only in the third person, perfect tense, as is shown by the following: קָטִיל, he has been killed, Dan. v. 30; נָדָרִיד, he has been driven out, id. iv. 30; v. 21; שָׁלִיחַ, he has been sent; רָשִׁים, it has been written down, id. v. 24; נָהִיב, he has been given, id. vii. 4; נָהִיבָת, she has been given, id. vii. 12; נָהִיבוּ, they have been given, Ezra v. 14; פָּרִיסָת, she has been divided, Dan. v. 28; מָרִיסִי, they have been plucked; נָטִילָת, she has been taken up, id. vii. 4; פָּתַחִי, they have been opened, id. vii. 10, and כָּפַתִי, they have been tied, ib. iii. 21; both last without י. The only instance of this passive in the second person is תִּקְלָתָ, thou hast been weighed, id. v. 27. It is, however, without י, following the Hebrew rule, according to which no quiescent letter (except the א), when followed by two consonants, is admissible after an accented syllable.

## § 46.

There is in the Bibl. Chal. an instance of the **שפַּעַל** and **הַשְׁתַּפַּעַל** forms (see § 9), (so commonly made use of in the Aramaic dialects and in later Hebraisms), in the stem **כלל**, as **וְשָׂכְלָלָהּ**, set it up, finished it, Ezra v. 2; **שָׂכְלָלָהּ**, ib. iv. 12; vi. 14; **לְשָׂכְלָלָהּ**, ib. v. 3, 9; **וְשִׂתְכַלְלִין**, ib. iv. 13, 16.—The **רגש**, peculiar to the second radical in the **פַּעַל**-form, is substituted by a quiescent letter after the first radical in the words **מְסוֹבְלִין**, being supported, Ezra vi. 3; **לְשִׁיזְבוּתָהֶּנָּא**, to deliver us, Dan. iii. 17; and in **שִׁיזִיא**, to finish, Ezra vi. 15.\*

## § 47.

There is mentioned by some writers a form **אַתַּפַּעַל** as a passive voice of **הַפַּעַל**, to be at the same time the substitute of **הַתַּאפַּעַל**. But the **אַתַּפַּעַל** applied by Ludovicus de Dieu in his "Grammaticum linguarum orientalium inter se collatarum, Lugd. Batav. 1628," quite remote from being the proper form (**בִּינָן**) of any perfect conjugation, is nothing but the **הַתַּפַּעַל** or **הַתַּפַּעַל** of the quiescent or defective verbs (s. § 85, and my Prolegomeni, p. 117).

## § 48.

The forms of the reflectives generally begin with **ה**,

\* A similar incident occurs in the Syriac verbs **סִיבַר** and **סִיבַר**, meaning **סִיבַל** in Ezra, and **שָׁיַב** meaning **שָׁיַב** in Dan. There is no ground to say (with Gousset and Gesenius) that **שִׁיזִיא** be the **שַׁפַּעַל** of the Hebrew **רָצָא** and with (Rödiger), that **שִׁיזִיא** be the **שַׁפַּעַל** of the Arabic **يُزَا = يَزَا =** the Heb. **זָבַ**. These stems of **רָצָא**, and **יָזַב** or **זָבַ** are undoubtedly aliens to the Chaldaic, but according to the usual change of sounds (see p. 8), **יָזַב** may be rendered in the Chal. into **רָצָא** and **זָבַ** into **רָבַ**, and thus appropriately would read in the form **שִׁיזִיא**, **שִׁיזִיא**, **שִׁיזִיא**, or **שִׁיזִיא**. A.



but sometimes also with א; *e.g.*, אֲתַגְזֶרֶת, cut out, Dan. ii. 45; אֲתִיְשֹׁטֵר, have consulted, id. vi. 8. Other Chaldaic dialects have in the two reflectives, as also in the הִפְעִיל an א, while the Bibl. Chald. has it constantly with ה.

### § 49.

The tenses in the Chal. are the same as in the Hebrew. The three active forms have two participles, active and passive, viz., the participles of the קל have the forms of פָּעַל and פְּעִיל, those of the פֻּעַל, the forms of מְפַעֵל and מְפַעֵל, and those of the הִפְעִיל, the forms of מְהַפְעֵל and מְהַפְעֵל.

## CHAPTER V.

### CONJUGATIONS OF PERFECT VERBAL STEMS.

#### § 50.

Form קָטַל or פָּעַל.

#### PRETERITE.

##### *Masculine.*

##### *Feminine.*

קָטַלְתִּי, I have killed,	wanting,
קָטַלְתָּ or קָטַלְתְּ, thou hast killed,	wanting,
קָטַל, he has killed,	קָטַלְתְּ or קָטַלְתִּי, she has killed,
קָטַלְנוּ, we have killed,	wanting,
קָטַלְתֶּם, ye or you have killed,	wanting,
קָטַלוּ, they have killed.	קָטַלוּ (Masorah), קָטַלְתֶּם, they have . . .

#### PARTICIPLE.

##### *Active.*

##### *Active.*

sing. קָטֵל	} killing.
plur. קָטְלִין	

sing. קָטְלָה	} killing.
plur. קָטְלָן	

##### *Passive.*

##### *Passive.*

sing. קָטִיל	} killed.
plur. קָטִילִין	

sing. קָטִילָה	} killed.
plur. קָטִילָן	

#### FUTURE.

אֶקְטַל, I shall kill,	wanting,
תִּקְטַל, thou wilt kill,	wanting,
יִקְטַל, he will kill,	תִּקְטַל, she will kill,
נִקְטַל, we shall kill,	wanting,
תִּקְטַלְיָן, you will kill,	wanting,
יִקְטַלְיָן, they will kill.	יִקְטַלְיָן, they will kill.

## IMPERATIVE.

sing. קַטֵּל } (thou) do kill, sing. קַטְלִי, do kill,  
 plur. קַטְלוּ } (ye) “ plur. wanting.

## INFINITIVE.

מִקְטֵל, to kill.

## § 51.

*Perfect tense:* Many intransitive verbs have צרי instead of פתח (as in the Hebrew הִפִּץ, etc.); *e.g.*, קָרַב, he came near, Dan. iii. 26; רָבַלְתָּ, thou couldst, id. ii. 47; יִתְקַצֵּף, thou becamest strong, Dan. iv. 19. Some of the same kind of verbs have הִירַק, though without י; *e.g.*, יִתְקַצֵּף, id. iv. 8, 17; קָרַבִּי, id. iii. 8; זָעַק, he cried; רָבַל, id. vi. 21; סָלַקִּי, came up, Ezra iv. 12. The verb שָׁאַל, though transitive, has צרי, Dan. ii. 10; שָׁאַלָּא, Ezra v. 9.

## § 52.

The third person feminine has הִירַק with the first radical in סָלַקָה, Dan. vii. 8, 20; תִּקְפָּה, id. v. 20, and סָגַל in נִפְקָה, went forth, Dan. ii. 13; שִׁיא and פִּתַּח at the end are changed to two סָגַל in אִמְרָה, instead of, אִמְרָה (§ 54). This is also the case in the other forms; *e.g.*, הִתְנַצֵּרָה, הִתְנַצֵּרָה, he has broken, Dan. ii. 34, instead of, הִתְנַצֵּרָה. When the third letter is a guttural, the verb ends in two פִּתַּח, as in הִשְׁתַּכַּחַת instead of הִשְׁתַּכַּחַת, id. v. and vi.

## § 53.

The second person masculine ends commonly in קָמַץ; *e.g.*, רָשַׁמְתָּ, thou hast signed, Dan. vi. 13; תִּדְעָה, id. v. 22; רָבַלְתָּ, ii. 47; שָׁמַתָּ, id. iii. 10. So also in all other forms; *e.g.*, הִתְרוֹמַמְתָּ, הִדְרָתָּ, שִׁבַּחְתָּ, id. v. 23. With quiescent א

in **תִּקְלָתָא**, id. v. 27. This **קמץ** is constant in verbs of the **לָה** conjugation; *e.g.*, **הִירִיתָ**, id. ii. 31, 34; **הִזְרִיתָ**, id. ii. 43, 45; iv. 17, and is found also with a following quiescent **ה** in **הִזְרִיתָהּ**, id. ii. 41. Like **קְטִלָּהּ** ending in **שׁוּא**, are **עֲבַדְתָּ**, id. iv. 32; **וְהִבֵּתָ**, id. ii. 23; **וְהִתְקַפְּתָּ**, id. iv. 19, and in the other forms; **וְהִשְׁתַּכַּחֲתָּ**, id. v. 27; **הִשְׁשַׁלְּתָּ**, id. v. 22.

### § 54.

Verbs, the first radical of which is a guttural, take in the first person **פָּתַח** instead of a **הִירֵק**, *e.g.*, **אָמַרְתָּ**, **עֲבַדְתָּ**. A similar change takes place in the third person feminine, as: **אָמְרָהּ**, **עֲבַדְתָּהּ**. The change of **שׁוּא** and **צִיר** to two **סגול**, and with gutturals to two **פָּתַח** (see § 52), is found in **הִשְׁפַּחְתָּ**, I have found, Dan. ii. 25, instead of **הִשְׁפַּחְתָּהּ**. The **פָּתַח** in **הִתְקַנְתָּ**, id. iv. 33, is undoubtedly a mistake made by the copyists; it ought to be **הִתְקַנְתָּ** with **צִיר**, meaning: "I was restored."

### § 55.

The third person plural is alike in both genders; *e.g.*, **וַיִּפְּלוּ**, Dan. vii. 20; **אֶתְּקַרְרוּ**, *ibid.* 8, "they were plucked up." Both are read by the Masorah **וַיִּפְּלוּ**, **אֶתְּקַרְרוּ**. The **ק** is found provided (probably by mistake of the transcribers) with **קמץ**.

### § 56.

The **צִיר** in the active participle, singular masculine, when preceding a guttural or the semiguttural **ר** (§ 6), is changed to **פָּתַח**; *e.g.*, **פֹּלֵחַ**, "worshipping" D. vi. 17; **אֹמֵר**, "saying."

### § 57.

The passive participle **פָּעִיל** takes **י** as a distinction

from the other פָּעַל (§ 51), in which the חִירֶק takes the place of צִירי.

§ 58.

The characteristic sign of the *future*, third person, feminine plural, is not ה, as in Hebrew, but י.

§ 59.

In verbs, the third radical of which is ה, ע or ר, the קַבִּיץ ( ), in the imperative as also in the future, is changed to פָּתַח; *e.g.*, וְשָׁלַח, וְסָבַר, וְלָבַשׁ. וְאַבְדּוּ, Jerem. x. 11, lacks the ה, and is irregular; a Hebraism.

§ 60.

It is only in the קַל that the infinitive is prefixed with מ; *e.g.*, לְמַכְנֹשׁ, Dan. iii. 2, “to assemble;” לְמַפְשֵׁר, id. v. 16, “to interpret.” In all other forms the infinitive ends in ה preceded by two קַמֶץ.

§ 61.

The suffixes may be annexed to the infinitive, in the same way as to the nouns; *e.g.*, וְקָמַקְרִיבָה, id. vi. 21, “and as his to approach;” *i.e.* when he was approaching.

§ 62.

CONJUGATION OF PERFECT VERBAL STEMS.

Form פָּעַל.

PRETERITE.

*Masculine.*

*Feminine.*

קָטַלְתִּי, I have killed,  
קָטַלְתָּ, thou hast killed,  
קָטַל, he has killed,

} wanting.

*Masculine.**Feminine.*

wanting, we have killed,	} wanting.
wanting, ye have killed,	
קָטַל, they have killed.	

## PARTICIPLE.

*Active.*

sing. מְקַטֵּל, killing,	sing. מְקַטֵּלָּה, killing,
plur. מְקַטְּלִין, killing.	plur. מְקַטְּלִין, killing.

*Passive.*

sing. מְקֻטָּל, killed,	sing. מְקֻטָּלָּה, killed,
plur. מְקֻטְּלִין, killed.	plur. מְקֻטְּלִין, killed.

## FUTURE.

sing. אֶקְטֹל, I shall kill,	wanting,
תִּקְטֹל, thou wilt kill,	wanting,
יִקְטֹל, he will kill,	wanting,
plur. נִקְטֹל, we shall kill,	wanting,
תִּקְטְלוּ, ye will kill,	wanting,
יִקְטְלוּ, they will kill,	יִקְטְלוּ, they will kill.

## IMPERATIVE.

sing. קַטֵּל, do kill,	קַטְּלִי,
plur. קַטְּלוּ, do kill.	wanting.

## INFINITIVE.

קַטֹּל, to kill.

## § 63.

This form is commonly called, but incorrectly, פָּעַל; correctly it must be called פָּעַל; for the Bibl. Chald. reads in the third person, perfect tense בָּרַךְ, בָּטַח, מָלַל, קָטַל, שָׁיַב, שָׁבַן; in the active participle, מְמַלֵּל, מְשִׁיב, מְשָׁבֵן; in the imperative, קַבֵּץ; in the future, יִמְלֹל, יִשְׁיב, while with

צור there are found only two instances קָבַל, Dan. vi. 1; יִתְקַרֵּב, Ezra vii. 17.

## § 64.

In this form as also in the following הִפְעִיל, the participle active is distinguished from the participle passive by the terminal vowel, viz., the former ends in הוֹרֵק and the latter in פִּתַּח. This distinction, however, takes place only in singular masculine, otherwise they are alike, as even in singular masculine, in verbs ending in one of the gutturals, ר, ע, ה; e.g., מְשַׁבַּח, מְהַדֵּר, which may signify both “praising” as well as “praised,” and is to be ascertained only by the context.

## § 65.

## CONJUGATION OF THE PERFECT VERBAL STEMS.

## Form הִפְעִיל.

## PRETERITE.

*Masculine.**Feminine.*

הִקְטִילָהּ, I have caused to kill,	wanting,
הִקְטִילְתָּ, thou hast caused to kill,	wanting,
הִקְטִיל, he has caused to kill,	הִקְטִילָהּ, she has caused to kill,
הִקְטִילְנוּ, we have caused to kill,	wanting,
הִקְטִילְתֶּם, ye have caused to kill,	wanting,
הִקְטִילוּ, they have caused to kill,	wanting.

## PARTICIPLE.

*Active.*

sing. מְהַקְטִיל, causing to kill,	sing. מְהִקְטִילָהּ,
plur. מְהַקְטִילִין, causing to kill.	plur. מְהִקְטִילָן.





## § 67.

The ה as the characteristic sign of this form, is in the participle and future often found applied as well as omitted, as : מִחָצְפָה, מִהֶחָצְפָה, מִשְׁפָּל, רָהֶשְׁפַל, מִהֶדֶק, רָהֶשְׁפֶּה and מִדָּקָה. The like occurs as a poetical Hebraism, as רָהוּשִׁיעַ, רָהוּדוּהַ, and also in prose, נִהוּדָה, Nehem. xi. 17.

## § 68.

## CONJUGATION OF THE PERFECT VERBAL STEMS.

## Form הִתְקַטַּל.

*Masculine.**Feminine.*

הִתְקַטַּלְתִּי, I have been killed,

wanting,

הִתְקַטַּלְתָּ, thou hast been killed,

wanting,

הִתְקַטַּל, he has been killed,

הִתְקַטַּלְתָּ, she has been killed,

הִתְקַטַּלְנוּ, we have been killed,

wanting,

הִתְקַטַּלְתֶּם, ye have been killed,

wanting,

הִתְקַטַּלוּ, they have been killed,

wanting.

## PARTICIPLE.

sing. מִתְקַטֵּל, one being killed,

מִתְקַטֶּלָּה,

“

“

plur. מִתְקַטְּלִין, many being killed,

מִתְקַטְּלוֹת.

“

“

## FUTURE.

אֶתְקַטֵּל, I shall be killed,

wanting,

תִּתְקַטֵּל, thou wilt be killed,

wanting,

יִתְקַטֵּל, he will be killed,

תִּתְקַטֵּל, she will be killed,

נִתְקַטֵּל, we shall be killed,

wanting,

תִּתְקַטֵּלְתֶּם, ye will be killed,

wanting,

יִתְקַטֵּלוּ, they will be killed,

יִתְקַטֵּלוּ, they will be killed.

## IMPERATIVE.

sing. הִתְקַטֵּל, be killed,                      הִתְקַטְּלִי,  
 plur. הִתְקַטְּלוּ, be killed,                      wanting.

## INFINITIVE.

הִתְקַטֵּלָה, to be killed.

## § 69.

There is only one instance found of the first person singular preterite, and it ends in a guttural, viz. הִשְׁתַּכַּח; its plural occurs, and has הִירָק without י, הִתְרַחֲצוּ.

## § 70.

The פתח at the first radical in הִתְקַטֵּל and הִתְקַטְּלָה is a slight vowel, i.e., it takes the place of a שווא. The same is the case with the פתח in the participle מִתְקַטֵּל, and in the future יִתְקַטֵּל. There are but two instances of this פתח: מִתְעַבְּדָא, פתח: פתח. Concerning הִתְנַגֵּר and הִשְׁתַּכַּח, see 52.

## § 71.

The future is found with יִתְעַבֵּד, צִירִי (and in verbs ending in a guttural with יִתְנַסֵּחַ, פתח), as also with הִירָק without י, תִּשְׁתַּבֵּק. The ת of this form, like in the Heb., takes its position after the first radical, when a ש; e.g., הִשְׁתַּכַּח.

## § 72.

## CONJUGATION OF THE PERFECT VERBAL STEM.

## Form הִתְפַּעֵל.

## PRETERITE.

*Masculine.**Feminine.*

הִתְקַטֵּל, I have killed myself,	wanting,
הִתְקַטְּלָה, thou hast killed thyself,	wanting,
הִתְקַטֵּל, he has killed himself,	הִתְקַטְּלָה, she has killed herself,

הִתְקַטְּלָא, we have killed ourselves, wanting,  
 הִתְקַטְּלוּ, ye have killed yourselves, wanting,  
 הִתְקַטְּלוּ, they have killed them.  
 selves, wanting.

## PARTICIPLE.

sing.	מִתְקַטֵּל, killing oneself,	מִתְקַטֵּל,	“	“
plur.	מִתְקַטְּלִין, killing themselves,	מִתְקַטְּלִין,	“	“

## FUTURE.

אֶתְקַטֵּל, I shall kill myself,	wanting,
תִּתְקַטֵּל, thou shalt kill thyself,	wanting,
יִתְקַטֵּל, he will kill himself,	תִּתְקַטֵּל,
נִתְקַטֵּל, we shall kill ourselves,	wanting,
תִּתְקַטְּלוּ, ye will kill yourselves,	wanting,
יִתְקַטְּלוּ, they will kill themselves,	יִתְקַטְּלוּ.

## IMPERATIVE.

הִתְקַטֵּל, do kill thyself,	הִתְקַטֵּל,
הִתְקַטְּלוּ, do ye kill yourselves,	wanting.

## INFINITIVE.

הִתְקַטֵּל, to kill oneself.

Here also, like in the previous form, the characteristic ת follows the first radical in case this is a ש; *e.g.*, מִשְׁתַּדֵּר.

## CHAPTER VI.

### QUIESCENT VERBS—VERBS WITH THE FIRST RADICAL QUIESCENT.

#### § 73.

Verbs beginning with the **א** radical are conjugated like perfect stems whenever, in the inflection, the verb begins with the first radical; *e.g.*, pret. **אָזל**, **אַזל**, **אַמר**, **אַתָּה**; imp. sing. **אַמר**; imp. plur. **אַמרו**; imp. fem. **אַכלי**, **אַכלי**. The imp. of **אָזל** occurs: **אָזל**, Ezra v. 15.

#### § 74.

But whenever, in the inflection, the verbs of this conjugation begin with a preformative, the **א**, in the **קל** becomes quiescent, preceded by **צרי**; *e.g.*, **נֶאֱמַר**, **נֶאֱמַר**, **נֶאֱמַר**, **נֶאֱמַר**, **נֶאֱמַר**, and in the **הַפְעֵל** it is changed either to **י** or **ו**; *e.g.*, **הִנָּחִי**, **הִנָּחִי**, **לְהִנָּחִי**, **תְּהוֹבֵד**, **לְהוֹבֵד**, **הִימָן**, **מְהִימָן**.

#### § 75.

Verbs beginning with the radical **י** are likewise regularly conjugated whenever, in the inflection, the **י** occurs, in **קל** at the beginning of the verb; *e.g.*, **יָדַעַת**, **יָדַעַת**, **יָדַעַת**, **יָדַעַת**, **יָדַעַת**, and in the **הַפְעֵל** and **הַפְעֵל** at the beginning of the syllable; *e.g.*, **מִתְיַבֵּן**, **מִתְיַבֵּן**, **מִתְיַבֵּן**. It, however, is omitted in the imper. **קל**; *e.g.*, **דַּע**, **הַב**.

#### § 76.

But, wherever, in the inflection, the **י** is the initial neither of the word nor of the syllable, it commonly

is changed in the **הפעל** into **ו**; *e.g.*, **הודע**, **הותב**, while in the **קל** future such verbs are mostly conjugated like verbs having for their first radical **נ**, which Nun, sometimes, takes place actually, and sometimes is assimilated by **דגש forte**; *e.g.*, **אנדע**, **תנדע**, **ננדעין**, **נפל**, **תפל** (§ 85).

## CHAPTER VII.

### VERBS WITH THE SECOND RADICAL QUIESCENT.

#### § 77.

Paradigm of the conjugation of verbal stems, with the second radical quiescent, as: קים, to rise.

#### Form קל.

#### PRETERITE.

<i>Masc.</i>	<i>Fem.</i>
קמתי, I rose.	wanting,
קמתי, thou rosest,	wanting,
קם, he rose,	קמתי, she rose,
wanting,	wanting,
wanting,	wanting,
קמו, they rose.	wanting.

#### PARTICIPLE.

<i>Active.</i>	<i>Passive.</i>
sing. קאם, rising;	קים, risen, wanting,
plur. קאמין (Masorah קמיין),	wanting, wanting.

#### FUTURE.

אקים, I shall rise,	wanting,
תקים, thou wilt rise,	wanting,
יקים, he will rise,	תקים, she will rise,
נקים, we shall rise,	wanting,
תקימן, ye will rise,	wanting,
יקימן, they will rise.	יקימן, they will rise.

IMPERATIVE.

sing. קום, rise,  
 plur. קומי, rise.

קומי, rise,  
 wanting.

INFINITIVE.

קום, to rise.

§ 78.

There occurs of the preterite: קם, Dan. iii. 24; שם, Ezra v. 13; שמה, Dan. iii. 10; שמה, Ezra vi. 12; שם, Dan. iv. 30; שם, id. iii. 12. The instance of שמה, preserving the קמץ with the ש, may warrant the extension of the stability of the Aramaic קמץ even to the verbs, so as to provide קמתן rather with קמץ than פתח, as also to inflect in the התפעל rather התקמת, התקמת than התקמת and התקמת. ותשמון, Dan. ii. 5, is another instance showing the force of the קמץ. So also are punctuated by the Syrian writers: קמתן, קמתן with a Zekofto, which answers to the קמץ.

§ 79.

Of the act. particip. there occurs in the sing. קאם, Dan. ii. 31, and plur. קאמין, id. iii. 3, דארין id. id. 31, זאעין id. v. 19, read by the Masorah: קאמין, דארין, זאעין, with a Kamez רחב. The Syrian writes קאם, and reads קאם; it is, however, written קאמין, קאמין with Yod.

§ 80.

Of the pass. particip. there occurs שים טעם, Dan. iii. 29, "commandment is given." Of פעיל there is as a preterite שים, Ezra v. 17, "has been established," and the irregular שמה, Dan. vi. 18, "has been put."

## § 81.

Of **פָּעַל** there is found only the infinitive : **לְקַיֵּם**, Dan. vi. 8. A similar Yod occurs usually in the other Aram. dialects, and in the Rabb. Heb. as also in the Bib. Heb. : *e.g.*, **וַיִּצְקֵהָ**, Ps. cxix. 106 ; **וַיְדַיֵּם**, Jerem. xvi. 16.

## § 82.

Of the quadriliteral form there is found only one instance in the word **הִתְרוֹמֵמֶת**, Dan. v. 23, of **עָרַע**, and in the only word **אֶשְׁתַּחֲוֶיִם**, id. vi. 16 of **עָרַע** ; both are probably Hebraisms.

## § 83.

CONJUGATION OF THE **עָרַע**.Form **הִפְעֵל**.

## PRETERITE.

*Masculine.*

**הִקְיַמְתִּי**, I have caused to rise,  
**הִקְיַמְתָּ**, thou hast caused to rise,  
**הִקְיַם**, he has caused to rise,  
 wanting,  
 wanting,  
**הִקְיָמוּ**, they have caused to rise.

*Feminine.*

—  
 —  
 —  
 —  
 —  
 —

} wanting.

## PARTICIPLE.

*Active.*

**מְהַקִּים**, one causing to rise.

## FUTURE.

**אֶקְיֶם**, I shall cause to rise,    wanting,  
**תִּקְיֶם**, thou wilt cause to rise,    wanting,  
**יִקְיֶם**, he will cause to rise,    **תִּקְיֶם**, she will cause to rise,



נָקִים, we shall cause to rise, wanting,  
 הִקְיִמּוּן, ye will cause to rise, wanting,  
 יִקְיִמוּן, they will cause to rise. נִקְיִמוּן, they will cause to  
 rise.

INFINITIVE.

הִקְמָה, to cause to rise.

§ 84.

Examples, *preterite*: הָקִים, Dan. iii. 2, 5, 7; vi. 2;  
 הִתִּיב, id. ii. 14; הִקְיִמָּה, id. iii. 12, 18; הִקְיִמָּה, id. iii. 14;  
 הִקְיִמוּ, Ezra vi. 18. *Partic. active*: מִהָקִים, Dan. ii. 21;  
 מִיָּהֵן, id. vii. 2; מָרִים, id. v. 19, with קִמָּן transposed  
 from the ה to the מ is an exception. *Infinitive*: לְהִקְמָה,  
 id. v. 20. *Future*: יִקְיִמוּ, id. vi. 9; יִקְיִמוּ, id. vi. 14, and  
 with the ה: יִהְיִמוּ, id. vi. 16.

§ 85.

CONJUGATION OF עוּ.

Form הִתְפַּעֵל.

*Masculine.*

*Feminine.*

PRETERITE, wanting.

PARTICIPLE.

מִתְפַּעֵל, the rest wanting.

FUTURE.

Third person sing. יִתְפַּעֵם.

Third person plur. יִתְפַּעְמוּ, the rest wanting.

§ 86.

Examples of the *particip.*: מִתְפַּעֵם, Ezra v. 8.; *future*:  
 יִתְפַּעֵם, id. iv. 21; יִתְפַּעְמוּ, Dan. ii. 5, and with הִרִיק instead

of קמץ : קמץ, id. vi. 9. Lud. de Dieu and his followers consider these verbs as belonging to a form of its own, called אֶתְּמַל (see § 47). But as there is no instance whatever of such a verbal form as אֶתְּמַל in the perfect stems, neither in the Bib. Chal. nor in the purer ancient Aramaic; moreover, as there occurs no other form of the הֶתְמַל with verbs of the second radical quiescent, neither in the Chaldaic nor in the Syriac: the above verbs, therefore, seem to me to represent a special conjugation, peculiar only to imperfect roots, which, as if in order to make them perfect, are provided with a ה preceding the two stem-letters, and read מְתַקֵּם, or (as spelled by the Syriac) מְתַתְּקֵם, instead of מְתַקֵּם. It is by this tendency of perfectioning the radicals, that the Nun or Dagesh may be explained in the words מְנַדֵּעַ, מְנַדֵּעַ, מְנַדֵּעַ, מְנַדֵּעַ (§ 76), and in the Hebrew the דגש of נִתַּם, נִתַּם, etc.

## CHAPTER VIII.

### VERBS WITH THE THIRD RADICAL QUIESCENT.

#### § 87.

The third radical quiescent letter is indiscriminately א as well as ה. Other Chald. dialects have exclusively א; the Bibl. Chal., however, on account of its Hebr. character, uses commonly the ה.

#### § 88.

Form קל.—Paradigm בָּנָה.

#### PRETERITE.

##### *Masculine.*

בָּנִית, I have built,  
 בָּנִיתָ, thou hast built,  
 בָּנָה, he has built,  
 בָּנִינוּ, we have built,  
 wanting,  
 בָּנוּ, they have built.

##### *Feminine.*

wanting,  
 wanting,  
 בָּנָה, she has built,  
 wanting,  
 wanting,  
 wanting.

#### ARTICIPLE.

##### *Active.*

##### *Passive.*

sing. בָּנֵה, building, בָּנָה, built,  
 plur. בָּנוּ, building, בָּנוּ, built,

##### *Active.*

##### *Passive.*

בָּנִיא, building, wanting,  
 בָּנוּ, wanting.

#### FUTURE.

אֶבְנֶה, I shall build,  
 תִּבְנֶה, thou wilt build,  
 יִבְנֶה, he will build,  
 נִבְנֶה, we shall build,  
 תִּבְנוּ, ye will build,  
 יִבְנוּ, they will build.

wanting,  
 wanting,  
 תִּבְנֶה, she will build,  
 wanting,  
 wanting,  
 wanting.

## IMPERATIVE.

sing. בִּנֵּי, do build,	wanting,
plur. בְּנוּ, do build,	wanting.

## INFINITIVE.

מִבְנֶה, to build.

## § 89.

Examples of the *preterite* : בָּנָה, Dan. ii. 16, 49 ; אָחָה, Ezra v. 3 ; הָיָה, id. v. 11 ; Dan. vi. 11 ; vii. 13 ; הָיָה, Dan. iv. 26 ; v. 19 ; vi. 4, 15 ; הָיוּהָ, id. iv. 17 ; הָיוּהָ, id. ii. 31 (and the irregular רָבִית, id. iv. 19 instead of רָבִיחָ) ; הָיוּהָ, id. ii. 26 ; הָיוּהָ, id. iv. 1 ; מָחָה, id. ii. 34 ; הָחָה, id. ii. 35 ; עָנָה, id. v. 10 ; עָדָה, id. iv. 28 ; מָלָאחַ, id. ii. 35 ; רָבָה, מָשָׁה, id. iv. 19 ; הָיוּ, id. v. 19 ; עָנוּ, id. ii. 1 ; שָׁנוּ, id. iii. 27 ; רָמִינָה, id. iii. 24.

*Active particip.* : עֹנֶה, id. ii. 5 ; שֹׁחֶה, id. v. 1 ; בָּעֵה, id. vi. 12 ; תָּחֵה, id. ii. 31 ; קָרָה, id. iii. 4 ; אָבָה, id. v. 19 ; גָּלָה, id. ii. 22 ; גָּלָה, id. 28 ; עֲנִין, id. iii. 24 ; חֲזִין, id. iii. 27 ; שָׁנִין, id. v. 9 ; בָּעִין, vi. 5 ; שָׁחִין, v. 23 ; בָּנִין, Ezra iv. 12 ; שָׁנָה, Dan. vii. 19 ; דָּמָה, id. vii. 5 ; שָׁנָה, id. vii. 3. *Pass. participle* : בָּנֵה, Ezra v. 11 ; שָׁבָה, Dan. ii. 22 ; חֲזָה (רָאִי), id. iii. 19 ; אָסָה, id. iii. 22, with צַרִי instead of חֲסָה, after the Syriac ; שָׁרִין, id. iii. 25. *Future* : אֲבָנָה, Dan. vii. 16 ; אֲקָרָה, id. v. 17 ; רָשָׁנָה, id. iii. 31 ; Ezra iv. 22 ; רָמַסָה, Dan. iv. 8 ; רָבַנָה, vi. 8 ; רָעָה, id. vii. 14 ; תָּעָה, id. vi. 9 ; תָּשָׁנָה, id. vi. 18 ; רָבִינוּ, Ezra vi. 7 ; רָשָׁחוּ, Dan. v. 2 ; רָקִחוּ, id. v. 15. *Imperative* : חָרִי, Dan. ii. 4 ; אָחִי, id. iii. 26 ; הָרִי, Ezra iv. 22. *Infinitive* : מִקְרָה, Dan. v. 8 ; מִבְנֶה, id. ii. 8 ; מָחָה, Ezra iv. 14 ; מִרְמָה, Dan. iii. 20 ; מִבְנֶה, Ezra v. 2 ; מִקְלָה, Dan. ii. 47 ; לִבְנֶה, Ezra v. 2, without מ is irregular.

§ 90.

The inflectional termination in שורק of other stems is changed with the verbs of this stem into חלם at the second radical, viz., instead of מַטַּעַר (קַטַּל), מַטַּע. So also in the *imper.* and *future*.

§ 91.

The termination of the *participle*, plur., masc., active and passive is יִן.

§ 92.

The preterite of פָּעַל (v. § 44) forms בָּנִי, בָּנִי; as נָלִי, Dan. ii. 30; נָלִי, id. ii. 19; קָרִי, Ezra iv. 18, 23 \*; רָמִי, Dan. iii. 21.

§ 93.

Form פָּעַל.—Paradigm, צָלִי, to pray.

PRETERITE.

*Masculine.*

צָלִי, I have prayed,  
צָלִי, thou hast prayed,  
צָלִי, he has prayed,  
wanting,  
wanting,  
צָלִי, they have prayed.

*Feminine.*

} wanting.

PARTICIPLE.

*Active.*

*Passive.*

*Active.*

*Passive.*

sing. מַצְלֶה, praying, wanting, מְצֻלָּה, prayed.  
plur. מַצְלִין, praying, wanting, מְצֻלִּים, wanting.

\* It is therefore erroneous to read the annotations of the *lectio marginalis*: קָרִי being the preterite, it must be read קָרִי as the pass. participle, meaning "which is read." A.

But why not קָרִי as the *imperative*? corresponding to "lege! legatur! read!"

## FUTURE.

אֶפְלֵא, I shall pray,	} wanting.
wanting,	
wanting,	
נֶפְלֵא, we shall pray,	
wanting,	
יִפְלֹן, they shall pray.	

## IMPERATIVE.

פֹּלֵי,	wanting,
wanting,	wanting

## § 94.

Examples of the *preterite*: מָנִי, Dan. ii. 24, 49; רָבִי, id. ii. 48; מָנִיתָ, id. iii. 12; שָׁרִי, Ezra v. 2; שָׁנִי, Dan. iii. 28. Of the *active participle*: מִפְלֵא, id. vi. 11; מְשָׁרָא, id. v. 12; מִפְלֹן, Ezra 17, 10. Of the *pass. participle*: מְשֻׁנָּה, Dan. vii. 7. Of the *future*: אֶפְלֵא, Dan. ii. 24; נֶפְלֵא, id. ii. 4; יִפְלֹן, id. iv. 13; יִפְלֹן, id. iv. 33. Of the *imp.*: מָנִי, Ezra vii. 25.

## § 95.

Form of הִפְעִיל.—Paradigm הִקְלִי.

## PRETERITE.

*Masculine.**Feminine.*

wanting,	} wanting.
wanting,	
הִקְלִי, he caused to exile,	
wanting,	
wanting,	
הִקְלִי, they caused to exile.	

PARTICIPLE.

*Active.*

מְהַגִּיל, one causing to exile,	wanting,
wanting,	wanting.

FUTURE.

wanting,	} wanting.
wanting,	
יְהַגִּיל, he will cause to exile,	
נְהַגִּיל, we shall cause to exile,	
תְּהַגִּיל, ye will cause to exile,	
יְהַגִּילוּ, they will cause to exile.	

IMPERATIVE.

sing. wanting,	wanting,
plur. הַגִּיל, do cause to exile,	wanting.

INFINITIVE.

הַגִּילָה, to cause to exile.

§ 96.

Examples of the *preterite*: הִגִּיל, Ezra iv. 10; הִתִּיתִי, Dan. v. 13; הִעֲדִיתִי, id. v. 20; vii. 12; הִתִּיתִי, id. v. 3. Of the *active participle*: מְהַשְׁכֵּחַ, מְהַעֲדֶה, id. ii. 21; מְהוֹרֵא, id. ii. 23; מוֹדֵא, id. vi. 11. Of the *future*: יְהַחֲזֶה, id. v. 12; יִהְיֶה, Ezra vi. 11; נְהַחֲזֶה, Dan. ii. 7; תְּהַחֲזִיק, id. ii. 6; יִהְיֶה, id. vii. 26. Of the *imperative*: הַחֲזִיק, id. ii. 6. Of the *infinitive*: לְהַחֲזִיק, id. ii. 10; לְהַשְׁכִּיחַ, id. vi. 9; לְהִתְחַזֵּק, id. v. 2. יִהְיֶה has incorrectly שוּק in some modern, but חוּלם in the older and more correct editions; so in that of Mantua (מִנְהַת שׁ); in the Rabbinical Bible, Venice, 1517; in the Bibles of Sancino, 1488, and of Brescia, 1494.

## § 97.

Form of the **הִתְחַבֵּל**.—Paradigm **הִתְחַבְּנִי**.

## PRETERITE.

*Masculine.*

wanting,  
wanting,  
**הִתְחַבְּנִי**, he was built,  
wanting,  
wanting,  
wanting.

*Feminine.*

} wanting.

## PARTICIPLE.

**מִתְחַבֵּן**, one being built,  
wanting,

wanting,  
wanting.

## FUTURE.

wanting,  
wanting,  
**יִתְחַבֵּן**, he will be built,  
wanting,  
**יִתְחַבְּנוּ**, ye will be built,  
wanting.

wanting,  
wanting,  
**תִּתְחַבֵּן**, she will be built,  
wanting,  
wanting,  
wanting.

## § 98.

Examples of the *preterite*: **הִתְחַבְּלִי**, Dan. iii. 19. Of the *participle*: **מִתְחַבֵּן**, Ezra v. 8. Of the *future*: **יִתְחַבֵּן**, Dan. iii. 6; **יִתְחַבֵּן**, Ezra v. 15; **תִּתְחַבֵּן**, id. iv. 13; **יִתְחַבְּנוּ**, Dan. v. 12; **יִתְחַבְּמוּ**, id. iii. 15, the last incorrectly with **שׁוּרָק** instead of **חֹלָם**.



## § 99.

Form of **הִתְחַפֵּץ**.—Paradigm **הִתְחַפֵּץ**.

## PRETERITE.

*Masculine.**Feminine.*

wanting,  
wanting,  
**הִתְחַפֵּץ**, he prophesied,  
wanting,  
wanting,  
wanting.

} wanting.

## PARTICIPLE.

sing. wanting,  
plur. **מִתְחַפֵּץ**, prophesying.

} wanting.

## FUTURE.

wanting,	wanting,
wanting,	wanting,
<b>יִתְחַפֵּץ</b> , he will prophesy,	<b>תִּתְחַפֵּץ</b> , she will prophesy,
wanting,	wanting,
wanting,	wanting,
<b>יִתְחַפְּזוּ</b> , they will prophesy.	wanting.

## § 100.

Examples of the *preterite*: **הִתְחַפֵּץ**, Ezra v. 1; **אֶשְׁתַּחֲוֶה**, Dan. iii. 19. Of the *participle*: **מִשְׁתַּחֲוֶה**, id. v. 6. Of the *future*: **יִשְׁתַּחֲוֶה**, id. iii. 29; **יִשְׁתַּחֲוֶה**, id. ii. 9; **יִשְׁתַּחֲוֶה**, id. vii. 28; **יִשְׁתַּחֲוֶה**, id. v. 10. There occurs **א** instead of Yod in the participle fem. **מִתְחַפֵּצָה**, which, however, is a Hebraism.

## CHAPTER IX.

### VERBS OF WEAK ROOTS.

#### § 101.

Verbs beginning with Nun, נ, retain the same sometimes, and are conjugated like the perfect verbs. So **תָּחַן**, **תַּחֲנוּן**, Ezra vii. 20; **יִנָּחֵן**, id. iv. 13; **מִהֲנֻזָּה**, a participle in the constructus, id. iv. 15; **לְהִנָּזֵחַ**, infinitive in the constructus, id. iv. 22; **תִּהְיוּזָק**, id. iv. 13; **לְהִנָּסָקָה**, Dan. vi. 24; **יִהְיוּסָק**, id. v. 2; **יִהְיוּסָקִי**, id. v. 3. Sometimes the Nun is omitted like in the Hebrew, *e.g.*, **יִהְיוּזָה**, id. iv. 14; **יִהְיוּזָל**, id. iii. 16; **יִהְיוּזָלִין**, id. ib. 5; **יִהְיוּזָקִי**, id. 16, 22; **יִהְיוּזָקִי**, id. 16, 22; **יִהְיוּזָל**, id. ib. 28; **יִהְיוּזָח** from **יָחַח**, descend, in the **יִהְיוּזָל**, properly, to place in a low position, hence, to put down, to prostrate, Ezra vi. 5; **יִהְיוּזָחִין**, *passive participle*, id. vi. 1; **יִהְיוּזָחִי**, Dan. vi. 11; **יִהְיוּזָח**, Ezra v. 15, both last *imperatives*. The form **יִהְיוּזָח**, id. 16, the **ז** with **יִהְיוּזָח**, is of the root **יָחַח**, equivalent to **יָחַח**.

#### § 102.

The second radical wanting in stems, called *geminate*, is substituted by a **דגש** in the first root-letter when preceded by a preformative, *e.g.*, in the **יִהְיוּזָל**; **יִהְיוּזָח** (preterit 3d person fem.) instead of **יִהְיוּזָח**, Dan. ii. 34; **יִהְיוּזָק**, id. vi. 25; **יִהְיוּזָק**, id. ii. 40; **יִהְיוּזָקָה**, id. vii. 7; **יִהְיוּזָק**, id. ii. 40; **יִהְיוּזָקָה**, id. vii. 23. Sometimes the wanting letter is substituted by : (Num), *e.g.*, **יִהְיוּזָל**, fr. **עָלָל** enter, id. ii. 25; **יִהְיוּזָלָה**, id. iv. 3. The above **דגש** is left out in **יִהְיוּזָל**, infin. **קָל** of **יָחַן**, Dan. iv. 24, and in **יִהְיוּזָח**, act. partic.

in **הִפְעֵל** of **חירי**, id. v. 19.\* It is found also compensated by the change of the preceding vowel in **תִּרְעַ**, future **קל** of **רעע**, id. ii. 40, and in **הִעֲלִי**. imperative **הִפְעֵל** of **עלל**, id. ii. 24. In **לְהַעֲלֶה**, infinitive **הִפְעֵל** of the same verb, id. v. 7, the **פתח** is changed into **סגול** by reason of the following guttural with a **קמץ**, like in the Hebrew. The following are instances of geminate verbs inflected like perfect verbs: **מְרַעֵע**, active participle of the **פִּעֵל**, id. ii. 40, and **תִּטְעֵל**, future of the **הִפְעֵל**, id. iv. 9.

### § 103.

But in the inflections of the *geminate* verbs, where the first radical is preceded by *no* preformative, and, consequently inapt of accepting the **דגש** forte, the compensative **דגש** is placed in the third radical, *e.g.*, **גָּדַח**, Dan. iv 11; **נָדַח**, id. vi. 19. So also in **עָל**, “he entered,” id. ii. 16, the **פתח** is showing the **ל** to have a **דגש**, if not prevented by its position at the *end* of the word. So also are the words, written: **עָלְלִין**, id. v. 8, and **עָלְלַח**, id. ib. 10, read by the *lectio marginalis*, for the same reason, **עָלַח**, **עָלִין**. The **קמץ** in **עָלִין**, though followed by **דגש** forte, is a long one, such as would be in **עָלְלִין**, corresponding to **אַמְרִין** (§ 3). The word **דָּקִי**, id. ii. 35, is inflected in accordance with the quiescent **עִי**.

### § 104.

An instance of the quadriliteral **התפעל** after the Hebrew, is the word **אַשְׁתוּמִים** (§ 81).

\* In the edition before me (Berlin, 1866, revised by M. Letteris) it reads **מְרַחֵע**, the **דגש** compensated by the change of the preceding vowel.

## CHAPTER X.

### ANOMALIES IN THE CONJUGATIONS OF SOME VERBS.

#### § 105.

**אָזל** and **הָלַךְ**, to go. The former is used only in the *קל*, and then only in the *preterite*, Dan. ii. 17; Ezra iv. 22; id. v. 8, and *imperative*, which reads **אָזל**, id. v. 15. Of the latter, there is the participle of **פָּעַל**, **מֵהֹלֵךְ**, Dan. iv. 26; **מֵהֹלֵכִין**, id. iii. 25 and iv. 34. The last word shows a transposition of the vowels. **הָלַךְ** in the *קל* shows an abbreviation by omitting the **ל**, as **מֵהֹלֵךְ** instead of **מֵהֹלֵכֶה**, **יָהֵךְ** instead of **יָהֵלֶךְ**, Ezra v. 5; vi. 5; vii. 13. Some writers suggest a verbal stem **הוֹךְ** as a root for **מֵהֹלֵךְ** and **יָהֵךְ**; but if such be the case, then the future ought to be **יָהִיךְ** with **י**. The suggestion may possibly refer to the **קָמַן** of **מֵהֹלֵךְ**, Ezra vii. 13, likewise **מָקָם** from **קָיָם**. But even the claim of the **קָמַן** to this place is very doubtful; for in the editions of 1488, 1449 and 1517, the **ה** of **מֵהֹלֵךְ** is provided not with **קָמַן** but with **פָּתַח**. In **יָהֵךְ**, Ezra vi. 5, the **ה** is properly furnished with **פָּתַח**; while the **קָמַן** at the same words, id. v. 5 and vii. 13, is occasioned merely by the pauses made at these words.

#### § 106.

**אָזלָהּ**, Dan. ii. 5 and 8, is probably an equivalent to **אָזלָהּ**, she went (s. Grammar of the Babyl. Talm. idiom, § 67).

#### § 107.

**יָתַב**, to give, lacks the *infinitive* and *future*; they are, however, substituted by the verb **יָתַן** (v. § 101).

## § 108.

יָכַל, to be able, forms regularly יָכַל, תָּכַל (v. § 76), but יִכַּל, Dan. ii. 10, is exceptionally according to the Hebrew.

## § 109.

In the word פָּנָא, Ezra, often, being of the root אָמַר, the ר as the last radical, is apocopated (s. Grammar of the Bab. Talm. idiom, § 7).

## § 110.

The future tense of the verb הָיָא, to be, occurs sometimes improperly with ל instead of the preformative Yod, *e.g.*, לְהָיָא, Dan. ii. 20; Ezra iv. 13; לְהָיִן, Dan. ii. 43; לְהָיִין, id. v. 17. By this ל the future takes for the most part the meaning of the *optative* or *imperative*. Such a ל is commonly used in the Arabic and also in the Talmudical idiom.

## CHAPTER XI.

### VERBAL SUFFIXES.

#### § 111.

Paradigm of the verbal or objective suffixes : נָטַר, he has kept.

נָטַרְתִּי, he has kept me,

נָטַרְתָּ, he has kept thee,

נָטַרְהוּ, he has kept him ; נָטַרְתָּהּ, he has kept her,

נָטַרְנוּ, he has kept us,

נָטַרְתֶּם, he has kept ye, you.

As for the third pers. plur. there is in the Bibl. Chald. made no use of the pronominal suffix, but of the independent pronoun הֵמוּ, *e.g.*, וְהוֹתֵב הֵמוּ, Ezra iv. 10 ; וְלֹא בִשְׁלוֹ הֵמוּ, id. v. 5, or הֵמוֹן, as וְהִתְקַת הֵמוֹן, Dan. ii. 34 ; וַיִּנָּשׂא הֵמוֹן רוּחָא, id. ib. 35.

#### § 112.

In the *future* an epenthetic Nun (נ) is sometimes found inserted between the verb and its suffix, *e.g.*, יִתְחַנֵּף, Dan. ii. 11 ; יִתְחַנֵּף, id. iv. 22 ; יִתְחַנֵּף, id. ib. 2 ; יִתְחַנֵּף, id. iii. 15 ; יִתְחַנֵּף וְיִתְחַנֵּף, id. vii. 23 ; יִתְחַנֵּף, id. v. 17.

#### § 113.

The termination הֵ of the *infinitive*, when with a suffix, is changed to ית, *e.g.*, לְשִׁיבְתָּהּ, Dan. vi. 21 ; לְהַגְלִיתָהּ, id. v. 15 ; לְהַקְמִיתָהּ, id. vi. 4. With a suffix of the first person the infinitive takes the epenthetic Nun (נ), *e.g.*, לְהוֹדִיעֲנִי, id. ii. 26.

## § 114.

The verbal inflections ending in ך take הִי as a suffix of the third pers. masc., *e.g.*, הִקְרִיבֶהּ, they brought him, Dan. vii. 13, from the *preterite* : הִקְרִיב. The same is the case with the nouns, as אָבִיהִי from אָבִי. The verbal inflections ending in ך־ take also the suffix הִי, *e.g.*, בָּנֶהּ־הִי, Ezra v. 11, from בָּנֶה preterite. It, however, is changed to יֵה when annexed to a verbal inflection ending in ך־ or א־, *e.g.*, מִצְבֵּיהֵי, as he desires it, Dan. iv. 32; לְמִינֵהּ, to heat it, id. iii. 19, from the *infinitives* מִצְבֵּא, מִיֵּא, resp. to will, to heat.

## CHAPTER XII.

### NUMBERS.

#### § 115.

The *cardinal numbers* of the Bibl. Chald. are as follows:

<i>Masc.</i>	<i>Fem.</i>
1 חַד,	חַדָּה or חַדָּא,
2 wanting,*	חַדָּתִין,
3 חַדָּתָה and חַדָּתָא,	חַדָּת,
4 אַרְבַּעָה,	אַרְבַּע
5 wanting,	wanting,
6 wanting,	שֵׁשׁ, Dan. iii. 1 and שֵׁשׁ, Ezra vi. 15,
7 שִׁבְעָה,	wanting,
8 wanting,	wanting,
9 wanting,	wanting,
10 עֶשְׂרֵה,	עֶשְׂרִי,
11 wanting,	} wanting.
12 חֲדָרִי עֶשְׂרִי,	
wanting till	
20 עֶשְׂרִין,	
30 חֲלָתִין,	
wanting till	
60 שִׁשְׁתִּין,	
wanting till	
100 מֵאָה,	
1000 אֶלֶף, אֶלְפָּא,	

\* The number 2 masc. is probably חֲדָרִין, according to the fem. חַדָּתִין and חֲדָרִי עֶשְׂרִי, 12, of which the Nun is omitted, as these two words are contracted into one.



*Masc.**Fem.*10,000 רבו, plur., רבון, *lectio marg.* רבון,1,000,000 אלה אלפים, *lectio marg.* אלפין,100,000,000 רבו רבון, *lectio marg.* רבון.

There occurs תלההון, Dan. iii. 23, with a suffix. Some of the old Grammarians read the second ת with a דגש *forte*. See מנחת שי.

## § 116.

The following are *ordinal numbers* :

*Masculine.*

Sing.

Plur.

the first, קדמי (§ 28),

קדמיא,

the second, wanting,

the third, תליתי,

the fourth, רביעי,

emphatical רביעיא, Dan. iii. 25,

*lectio marg.* רביעא.

} wanting.

*Feminine.*

Sing.

Plur.

the first, emphatical קדמיתא,

קדמיותא,

the second, תנינה, Dan. vii. 5,

the third, תליתא, id. ii. 39,

the fourth, רביעא, *lectio marg.* רביעא, id. ii. 40 ; vii. 23.

emph. רביעיתא.

} wanting.

## § 117.

The words תלתא, Dan. v. 16, 29, and תלתי, id. v. 7,

are appellations of a certain rank or dignity, especially military.\*

### § 118.

חד שבָּעָה, Dan. iii. 19, signifies seven times as much, sevenfold. Completely it should be על חד שבָּעָה, for one, seven, like in other Aramaic dialects, על חד תָּרִין, for one, two, *i.e.*, twice as much.

\* Equivalent to the Hebrew שָׁלִישׁ, שְׁלִישִׁים, captain, leader, Exod. xiv. 7; xv. 4; Yarchi takes תִּלְתִּי for a fractional number, and interprets וְתִלְתִּי בְּמֶלְכֵי-תָא יִשְׁלֹט, he shall rule over the third part of the kingdom.

## CHAPTER XIII.

### ADVERBS.

#### § 119.

The adverbs in the Bibl. Chal. have no special termination, and there occurs only one instance, תְּנִיחָה, Dan. ii. 7, showing a trace of a peculiar termination, similar to that of the Hebrew in קִוְּמִיּוֹת.

#### § 120.

Adverbs probably original, are:

1. אַרְיָן and בְּאַרְיָן, then, soon after, hereupon, soon.
2. אֵל, not, preceding the *future*, which then takes the meaning of the *imperative*, Dan. ii. 24; iv. 16; v. 10.
3. אֵלֵי, Dan. ii. 31; iv. 7, 10; vii. 8, and אַרְיָ, Dan. vii. 6 (occurring seven times), from which is derived the rabbinical הִרֵי, behold ! lo !
4. כֵּה, here.
5. לֹא, no, not.
6. עוֹד, more, yet, Dan. iv. 28.
7. מִתָּמָה, there, Ezra v. 17; vi. 12; מִן מִתָּמָה, from there. Gesenius takes, incorrectly, this ה as ה localis (like the Hebr. שָׁמָּה).

#### § 121.

Adverbs derived from other parts of words by additional syllables or without, are :

1. אֲדַרְדָּרָא, Ezra vii. 23, of uncertain meaning ; possibly : diligently, eagerly.\*

\* I think it to be of Pers. origin, compound of : اَرْ which means: *of, from*. *by reason*,—دَر, meaning: *in, its own, in itself*. (Locat.) and تِل, meaning *to, till*

2. **אִתִּי**, there is, are, from **אִישׁ = אִת**, a being, a person (like the Hebr. **יֵשׁ** from **אִישׁ**). It is probably the abbreviated plural of **אִתְּךָ** (like the Hebr. **אֲנִי** of **אֲנִיךָ**), as in fact it forms with the suffixes, like the nouns in plural, **אִתְּךָ**, **אִתְּהוּ**, **אִתְּכֶם**. **אִתִּי**, is to be taken, properly, neither as an adverb, nor as any other part of words, but as a complete sentence, a circumstance which shows the great antiquity of this word. The meaning of **אִתִּי** with suffixes, therefore, is not merely, there is, but, I am, thou art, he is, etc. Thus **הֲאִתְּךָ כָּהֵל**, Dan. ii. 26, is to be translated, art thou able? **לֹא אִתְּךָ פִלְהִיךָ**, id. iii. 18, we are not worshipping; **אִתְּכֶם עֲתִידִיךָ**, id. iii. 15, are ye ready? **אִתִּי** **אֵלֵהוּ**, id. iii. 17, is our God able? (see § 119).
3. **אֲסַפְּרָא**, Ezra vi. 12 a. o., speedily, fast.\*
4. **בְּתִדְרָא**, constantly. Therefrom the Rabbinical **תִּדְרִי**, according to Gesenius from **דִּיר**, tarry, last; according to Rabbi Abraham Lattes from **דִּיר**, return, viz. in a periodical way, as in Dan. vi. 17, 21, in regard to the periodical, and not constant, daily prayers.
5. **הֵלֵא**, equivalent to the Hebrew **הֵלֵא**, signifying an interrogation.
6. **הֲנֵדָא**, Dan. iii. 14, is it true, that . . . ?
7. **כְּדִי** (**כְּאֲשֶׁר**), like, as.

(Temp.) = **اَلْاَزْرَة**: *at this very time, on the spot*. So also is: **اَوَزَرِه**: *for its own sake*, an abbreviation of this compound in the Turkish language. (See Fuad Effendi's Osm. Gram., Ch. V., Sect. 2d.)

\* Probably of Pers. origin; comp. **אֲסַפְּרָא** (**Ἀσπιδάρας**, Diod. S. ii. 33), a name of the god Behram in the shape of a horse, as this animal is called in the Zend, Asp, or Asph. But, Asa: horse is the Sanskrit name which means originally, *speed*, *swiftness*. See M. Muller, *Science of Language*.

8. כִּנָּה and כֵּן (from כִּנָּה), so, thus.  
 9. בְּחֻדָּה, Dan. ii., together, at once.  
 10. כִּמָּה, Dan. iii. 33, how ! how very ! how much !  
 11. כְּזֹמַם (v. § 104), as we shall say, namely, as follows.  
 12. כְּעַתָּה, כֵּן, Ezra iv. 10, 11 ; vii. 12, and כְּעַתָּה, id. iv. 17 (כָּעֵת), now, presently. כְּעַתָּה and כָּעֵת are applied in introducing a sentence, likewise, "and now," in English.\*  
 13. לְעֻלָּמִין and לְעֻלָּמִיָּא, Dan. ii. 44, for ever, in eternity.  
 14. שְׁנַיָּא, Dan. v. 9 ; vi. 15, 24 ; vii. 28, many, very, exceedingly.

## § 122.

Adverbs composed of two or more words :

- אַחֲרֵי דָּהָא, Dan. ii. 29, 46, and בְּאַחֲרֵי דָּהָא, Dan. vii. 6, 7, after this, after which.  
 בְּלִיקְבֵּל דָּהָא, Dan. ii. 12, 24, and  
 לְקַבֵּל דָּהָא, according to that, in consequence of that, therefore, likewise.  
 מִן אֲדִינוּן, Ezra v. 16, since that time.  
 מִן יָצִיב, Dan. ii. 8, and  
 מִן קֶשֶׁט, Dan. ii. 47, in truth, in certainty.  
 מִן קִדְמַת דָּהָא, Dan. vi. 11, and  
 מִקְדַּמַּת דָּהָא, Ezra v. 11, before this time, years ago.  
 עַד אַחֲרֵי, Dan. iv. 5, at last.  
 עַד כּוּ, Dan. vii. 28, hitherto.  
 עַד כֵּן, Ezra v. 16, until now.  
 עַד עֻלָּמָה }  
 עַד עֻלָּמִיָּא } Dan. vii. 8, and  
 מִן עֻלָּמָה וְעַד עֻלָּמִיָּא, Dan. ii. 20, for ever, in eternity.

\* From עֵת, time, like the Hebr. עֵת, which is also applied as an adverb.  
 כִּי עֵת יִצְמֹד, Hos. xiii. 13.

## CHAPTER XIV.

### PREPOSITIONS.

#### § 123.

The prepositions in the Bibl. Chald. are as follows :

ב As a prefix, having the same signification as in Heb. ל signifying, the same, as in Heb., but mostly the *accusative*, *e.g.*, מלֵכָא לְדַנְיֵאל רַבִּי, Dan. ii. 48, the king elevated Daniel.

אַחֲרֵי, Dan. ii. 29, with suffixes; אַחֲרֵיהֶן, id. vii. 24, and בְּאַחֵר, id. vii. 6 and 7 (בְּאַחֵר = בְּמָקוֹם) with suffixes: בְּתֵרָה, id. ii. 39, after.

בֵּין, id. vii. 5, with suffixes, בֵּינֵיהֶן, id. vii. 8, between.

בְּ-יֵלָא, id. ii. 34, without.

בְּ-לֹחַ, \* by, close to; מִן לֹחֶתָּהּ, Ezra iv. 12, from thy neighborhood, *i.e.*, from thee, like the Hebr. מֵעַם.

לְצֶדֶד, Dan. vii. 25, towards, at the side.

מִן, from, with suffixes מִנֵּה, מִנֵּה, מִנֵּה, מִנֵּה, מִנֵּה, מִנֵּה.

מִצֵּד, Dan. vi. 5, from the part, in regard.

נֶגְדָּה, id. vi. 11, opposite.

עַד, until, till.

עַל, upon, by, near by, to, Dan. ii. 24; vi. 7 and 16; vii. 16; more than, id. iii. 19; opposite, id. iii. 29; v. 23, Ezra iv. 18; on, id. ib. 11, 17; with the suffixes of the plural nouns עַלֵּיהֶן, עַלֵּיהֶן, עַלֵּיהֶן, עַלֵּיהֶן and עַלֵּיהֶן, Ezra vii. 24.

עַלְלָא, Dan. vi. 8, superior to.

\* Contr. of לֵיָא from לֵיָא, connection.

ב, with, by, next, Dan. ii. 11; in (in regard to time), id. iii. 33; iv. 31; vii. 2.

לְקִבֵּל, קִבֵּל, opposite, before, in the presence, Dan. 3; v. 1, 5; in consequence, accordingly, id. v. 10; Ezra vi. 13, with suffix לְקִבְּלָךְ.

קִדְמָה, קִדְמִי, before, in the presence, with suff. קִדְמִי (קִדְמָה, Dan. v. 23, is irregular), קִדְמוֹהִי, קִדְמִיָּה, קִדְמִיָּהוּן. מִלְפָּנֶי, מִן קִדְמָה, = מִן קִדְמִי, from before, Dan. ii. 15; vi. 27; Ezra vii. 14, with suff. מִן-קִדְמִיָּהוּ, מִן-קִדְמִי, etc.

תַּחַת, beneath, under, Dan. vii. 26; with suff. תַּחַתִּי, Dan. iv. 9, 18.

מִן תַּחַת, Jer. x. 11, from under; with the suff. מִן תַּחַתִּי, Dan. iv. 11, as if from תַּחַת.

## CHAPTER XV.

### CONJUNCTIONS.

#### § 124.

The conjunctions are as follows:

בָּרַם, but, though, surely, Dan. ii. 28; iv. 12, 20; v. 17; Ezra v. 13. Probably from the Rabbl. בָּרִי or בָּרִיא, meaning: certainly (בָּרִיר), like the Latin conjunction *verum*, yet, but, from *verus*. Like באמת of the Mishna, meaning: yet, when following אַף על פי.

דִּי, that, as [because; used in the same way as are אֲשֶׁר and כִּי in the Hebr. Also in relation to a sentence].

בְּלִ-קָּבֵל דִּי, because of that, for this cause, for reason of that. The word בָּל is here of no special meaning, and בְּלִ-קָּבֵל seems to be originally one word, forming בְּלִקָּבֵל, like the Rabbin. בְּלִפְנֵי, בְּלִפְנֵי [from אֲפֵי בָל, in presence of all that, considering that]. כָּל קָבֵל seems to be the origin of בְּלִ-עֲמַת in Eccles.

(כְּדִי) דִּי, Dan. ii. 43, even as (כְּאֲשֶׁר), in the same way as.

מִן דִּי, after that, therefrom, Dan. iv. 23; Ezra iv. 23 and v. 12.

דִּי דְּבֵרַת דִּי, that, in order to, to the end, Dan. ii. 30 דִּי דְּבֵרַת דִּי, Dan. iv. 14, has its origin in the ancient use of changing the end-consonant into the initial of the following word when both consonants are of the same nature. (See Proleg. § 198.)

הֵן, if, when. כֵּן הֵן אֵיחִיכֵן עֲתִידֵן, Dan. iii. 15, has been considered by some to be the Hebr. הֵן, behold!



But this is wrong; for in the Aram. it never has this meaning, and the sentence is to be translated, Now, *if* ye be ready, etc. (well!), but if not, etc. . . . A similar ellipsis is found in Exod. xxxii. 32. הֵן אִתִּי אֱלֹהִים, etc., ib. ib. 17, must be translated: . . . “If the God whom we worship be able to deliver us, He will deliver us from the burning, fiery furnace, and from thy hand.” The king having said, who is that God that shall deliver you out of my hand? they, considering the respect due to him, did not contradict directly, but deferentially answered: If He will be able, He will deliver us; but even if, as thou sayest, He be not able to do it, know, that still we shall not worship the golden image. In הֵן תְּהִיָּה אֲרָכָא, Dan. iv. 24, הֵן is not altering its meaning, but it must be taken with an ellipsis, thus: If (thou wilt) that there be a lengthening of thy tranquillity.—הֵן . . . הֵן, Ezra vii. 26, whether so . . . or so . . .

לְהֵן, *a*) except, unless, only if, Dan. ii. 11, 30; iii. 23; vi. 6, 8, 13; Ezra v. 12 (from הֵן לֹא instead of לֹא הֵן, Lat. *nisi*, instead of, *si non*); *b*) therefore, consequently (לְהֵן), Dan. ii. 6, 9; iv. 24.\*

וְהֵן, id. vi. 22; Ezra v. 10; vi. 5, and also.

לְמָה, Ezra iv. 22, and דִּי-לְמָה, id. vii. 23; that not, unless, like the Talm. דִּי-לְמָה, and the Hebr. לְמָה and שֶׁלְמָה.

עַל-מָה, why?

\* The passages quoted in *b*) admit just as well the signification given in *a*).

## CHAPTER XVI.

### INTERJECTIONS.

#### § 125.

הֵא, Dan. iii. 25, and הֵא in הֵא הֵא (§ 23), may be considered to be interjections, meaning, lo ! see ! behold !

GRAMMAR

OF THE

CHALDAIC IDIOM

OF THE

BABYLONICAL TALMUD.



## CHAPTER I.

### INTRODUCTORY REMARKS.

#### § 1.

The language in which the Babylonical Talmud was written is called the *Babylonical-Talmudical idiom*, and forms a dialect of the Aramaic or Chaldaic language.

#### § 2.

The Babylonical Talmud, though very large in volume, maintains in its language grammatical unity and harmony. Its language is characterized as the "*Talmudical dialect*," from which, however, the dialect of the following parts in the Talmud is more or less different:

a) A great number of passages in the Mishna and Baraitha, as also such sentences as belong to Palestinian authors (R. Yochanan, R. Amea, R. Ashe), which are abundantly scattered in these parts of the Talmud. They are not Aramaic, but Hebrew of a later period, the so-called לשון חכמים, Rabbinical dialect.

b) Sentences belonging to Palestinian sages; they are nearer to the Targum dialect.

c) Some pieces of notarial style, as honorary instruments, mercantile contracts, etc., being also more of the Targum dialect.

d) The tract of Nedarim, which differs somewhat in its dialect from that of the Bab. Talmud, as has been noticed already by Rabenu Asher in his commentary

to Nedarim, p. 2), saying **אֵלֶּה שְׁלֹשֶׁן נִדְרִים מְסֻנָּה**, only that the language of Nedarim is different (from the common Talm. dialect). So also is the tract of Nazir distinguished by its use of some of the phraseology peculiar to Nedarim. The linguistic peculiarities of both tracts pertain to the Palestinean dialect (see §§ 38, 47, 48).

### § 3.

As to its wording the Talm. dialect uses, besides the Hebrew, also words of many other languages, as Greek, Latin, Persian, Syriac, Arabic, etc. Concerning the different Talm. dictionaries, there are given some useful notices by Moses Landau in his preface to the **מִעֲרֵי לִשָּׁן**. As to the originally Persian words in the Talmud, see Adrian Reland, *dissert. miscellan.*, t. II., diss. ix., and an extract thereof in the **בְּכֻרֵי עֵרֹם**, Jahrgang 587, p. 76–79.\*

### § 4.

The Talmud consists of records and discussions, relating partly to the doctrines of the different schools (academies) in regard to ritual statutes, civil and moral laws, and partly to matter of popular nature, having the social and political life as the subject of consideration.

### § 5.

In the doctrinal parts of the Talmud a great number of Hebrew words, as also many technical terms and designations peculiar to the nature of this matter, are applied, and expressions originally Greek, as found in the Mishnah, are profusely employed. In the sections

\* And of later date: T. Perle's *Etymologische Studien*.

relating to popular matter, however, a great variety of exclusive Talm. words, as also Persian and Chaldaic expressions are abundantly prevailing.

## § 6.

In relation to its grammar the Talmudical dialect is particularly characterized by its disposition towards an utmost *contraction of words*, and this peculiarity is the ground on which the following rules and regulations are founded:

### 7.

1) The terminal consonant is generally, and, when a Nun (נ), almost always omitted, *e.g.*, אָמַר for אָמַרִין, saying, partic. plur.; מֵאָּ for מֵאָּן (מֵן אָן), wherefrom? בֵּית for בֵּיתָה, in the house of . . . (Germ. bei); אֵימָא, תֵּימָא, נֵימָא, I shall, thou wilt, he will say, for אֵימַר, תֵּימַר, נֵימַר; זֵיטָא for זֵיטַר, small; הוּא for הוּב (§ 97). There is in the Bibl. Chald. but one instance of such an apocope, viz., the word בְּנֵמָא, Ezra, often.

## § 8.

Apocopated words change either the שׁוּא into a vowel, *e.g.*, תֵּיכִי instead of תִּקִּים, she will stand, *i.e.*, the question will stand undecided; or the vowel into a diphthong\*, *e.g.*, הֵוֹאִי instead of הֵוִיתִי, I was; or, lastly, the שׁוּא into a diphthong, *e.g.*, מֵמֵיכִי for מֵמִיכִי, from you; מֵמֵהוֹן for מֵמִהוֹן, from them.

## § 9.

The suffixes ך and י are often omitted. The first with verbs, the latter with verbs as well as nouns, *e.g.*,

\* See my Prolegomina and my Hebrew grammar, §§ 17, 51. A.

מִר for מְרִי, my master, teacher, lord; גָּנְבִי for גָּנָב,\* he robbed me (Nedarim 62.); אָמַר for אָמַר, they said, with the vowel א transposed. In the Syriac the suffixes ו and י are mute. The omission of the suffix י is found more frequently in the Palest. Talm. dialect; thus R. Yochanan says: אִי נִקְטְחִיהָ בְּיַד מֵאֵן מְרִמִּי לִיהָ מֵן (Chag. 15:), If I had taken hold of him with my hand, who could wrest him from me? instead of בִּידָאִי and מֵאֵא.\*\*

### § 10.

The vowel ו omitted at the end of a verb takes its place before the last consonant as in אָמַר (s. § 9).

### § 11.

2) Many of the monosyllabical particles are joined either to the following or to the preceding word, *e.g.*, וְ, a particle which in the Talm. dialect is never used separately (s. § 25); אִי, when, if, in אִיִּתִּימָא, if thou wilt say; אִיִּדְּכִי, if thou desirest, if thou requirest; הֵא, behold, yet, but yet, as הֵבְהִיב, yet, there is written; הֵאָמַר, yet, he said; קָא (§ 23) in קָאָמַר, he stands saying (*sta dicendo*), he says; הִיא, he; הִיא, she, in מִיִּי, מִי, who is? לָן, to us, in מִלָּן, wherefrom is that (known) to us? where is this derived from? So also the dissyllable, הֵי, these, in מִלָּי מִלָּי instead of מִלִּי מִלִּי, wherefrom are these things derived?

### § 12.

3) The guttural ע is often elided, *e.g.*, רִץ for רִעֵץ, he

\* S. § 92 A.

\*\* In the Talmud edition before me in the quoted passage, מֵאֵן is found instead of מֵן, which possibly may be justified by the transposition of the א, similar to אָמַר mentioned above.



set (s. רשי Genes. xxx. 38); זירא for זעירא, the Little (surname of a Rabbi of small stature); מברא for מעברא, ford, ferry; טונא for טונקא, burden; האז עתנא for האז עתנא, this time, at present; הא שעתא for הא שעתא, at this moment, hour.

At the beginning of a word the ע is often changed into א (§§ 21, 22). The ה also is sometimes elided, as אנן for אנחנא, we; תתא for תתחא, and תותי for תתחי, under. So are מיירי and איריא probably derived from the Targumic verb ערע, corresponding to the Hebr. קרה, to happen, meet. From the same verb are derived in the Mishnah the words עראי by elision of the last, and אירע by elision of the first ע, while the Talm. dialect eliding both עs has the derivatives מיירי, אירי instead of מערע, אירע and איריא instead of איערעא. Thus מאי איריא דתני (Nazir 9, 15, 28) is to be translated what happened, that he repeated, learned, said . . . ? The word דתני is often suppressed, *e.g.*, מאי אירא ערבי פסחים (Pessa. 50.), מאי אירא סתומין (Nazir 25.). So also אי משום הא לא (if only for that (if there be no other difficulty) there is nothing met, proved for, or against it. So also מידי איריא (Pessa. 60.), is there anything met, *i.e.*, agreeing with that? or, is there any relation between the two? The same sense is expressed by the words מיירי and אירי, they mainly agree with, they fairly meet together (the statements, etc.), but the opposite, one does not concur or correspond to that.\*

### § 13.

The ד is sometimes omitted as in אינא for אינדא (s. §§ 55, 63).

\* Aruch explains מיירי, they taught, and אירי, they teach, from the radix

## § 14.

In the Talmud. dialect the mode of expression is extremely concise and brief. Thus single words represent often whole sentences, and the alternation of persons speaking in the dialogues are very often to be understood by mere implication, without the least indication, while words indicating conjunctions, interjections, and interrogations are often entirely omitted. This peculiarity of the Talmud. idiom is probably due to the circumstance that this great work was not written down as a book by its original author or authors, but composed as a copy of the discussions and discourses as held long since by the teachers and sages of old, and preserved by way of traditions in the memory of their disciples and followers, who at last, after several centuries, have put them down in writing. Everybody knows, that while in writing any word omitted would greatly impair and confound the meaning of the author, in speech, such omissions are far from doing any injury to the sense of the sentence, and may therefore fairly pass without consideration.

## § 15.

The orthography of this dialect corresponds upon the whole to its pronunciation regardless of its etymology. There is consequently in the Talm. dialect no room for idle letters.

## § 16.

The Talmud having been written without vowels, use was made, instead, of the quiescent letters more extensively than is usually the case with books written

אָרַא or אֵרַא, and מִדְּקָא אֵרִינָן (B. K. 30:), as also מִדְּרִי אֵרִינָא in the sense of opposing, objecting.

with vowels. In the Talmud, therefore, vowels are substituted by letters. The **א** denotes קמץ or פתח, *e.g.*, קארי for קרי, calling, reading; מאן for מן, who? הוצי for הוצי, I was. The Yod (י) denotes חירק or צרי, *e.g.*, מיניה for מנה, from him. Two Yods (יי) indicate the diphthong *ai*, *e.g.*, מיניכו for מניכו. The ו stands for הולם, שירק, and also for קבוץ (ו), *e.g.*, כוליה for כליה, all of him, it. Two Vavs (וו) or two Yods (יי) often signify that ו or י are to be read as consonantal sounds, and not as quiescent, *e.g.*, ספווהיה read ספּוּתה, his lips, אחייא read אַחַיה, on what, which?

### § 17.

The Talm. idiom having been at the time when it was spoken provided with no vowels, its pronunciation has become at last uncertain; it may, however, be determined to some extent by the following principles:

- a) By the quiescent letters (s. § 16);
- b) By analogy with the pronunciation of the Chaldaic and Syriac;
- c) By analogy between different parts of the Talmud dialect itself;
- d) By tradition or the pronunciation used hitherto by the Jews in reading the Talmud.

## CHAPTER II.

### PREFIXED PARTICLES.

#### § 18.

The letters forming the words **קם ואפר הפל**, are used as prefix-particles, which, divided into the voweled letters **א, ה, מ, ק,** and the unvoweled **ב, ג, נ, ד, ל,** furnish the sentence **אָקומה לְכבוד**, as *voces memoriales*.

#### § 19.

In the Talm. dialect the **ה** is not, like in the Bibl. Chal., used as an interrogative, but as an interjection or as a substitute for the adverbial **אָה**, equivalent to the Hebr. **הִנֵּה**, behold! and yet! *e.g.*, **הִנֵּהיב**, yet, there, is written (in the Script.); **הִנֵּהנך**, yet! we repeat! (the oral tradition of that doctrine or precept), *i.e.*, and yet we read in the *Mishnah*? **הִנֵּהנך**, yet, there is a repetition, a learning (of the traditional doctrine), *i.e.*, and yet! it is taught in the *Baraita*? **הִנֵּהמר**, yet he says!?

#### § 20.

**ה** is sometimes a substitute of the demonst. pronoun fem. **זֶה**, this, *e.g.*, **הַשֵּׁתָא**, contr. from **זֶה שֵׁתָא** (s. § 12); **הַיִּתְהָה**, this may rest, *i.e.* this might be right, this would do if . . . ; **הַיִּתְהָה** (s. **תִּינח**, Chapt. VIII. end), this will rest, *i.e.*, this will do, or, would be admissible. In the word **הַיִּתְהָה** (§ 12) **ה** substitutes the pron. masc. **הַי**.

#### § 21.

**א** is a substitute for the preposition **ל**, *e.g.*, **אָמרי** for

על מאי, for what? upon what reason? why? על אגב, upon the back, *i.e.*, over, upon, on; על אדעתא, at the opinion, intention; על לבא, according to the meaning, sense; על ידי, by hand, *i.e.*, by reason, by help, means, etc. Such an א is, however, omitted where the preceding word ends in א, סלקא דעתך (Shabb. 71.), סלקא דעתך אדעתך for סלקא, סלקא, it might come up in thy mind, in our mind, *i.e.*, thou wouldst, we could believe.

### § 22.

Sometimes א substitutes the prepos. עד, *e.g.*, אדוניך (Chagg. 5.), till, up to the time, when he was small (young); אדחלא (Pess. 113.) for עד דחלא, to the sand; אדידך (Kidd. 30.) for עד די ידך, till (to the time) that it is in thy hand, power; אדחתי (Shabb. 68:), for עד דחתי, till, as far, as he repeats, learns (followed by: rather); אדמוקדך (Sanh. 33:) for עד דמוקדך, till the fire burns; אדמקטורך זלך (Abodah Zarah, 58:), till, thy cloak is yet on thee; אדמקיפא (Berach. 62:), for עד דמי, till, as long as I make the roundabout-way. It is seen by the quoted examples that the omission of the ד takes place only with words beginning with ד, where it is compensated by Dagesh forte; otherwise the ד is preserved, as אדחתי for עד דחתי, till, as long as in this time, manner, *i.e.*, up to this time, meanwhile, in the meantime.\*

### § 23.

The prefix ק stands for the word קא, being contracted from קאי, which again is an abbreviation from

\* Neither is the ד contr. when עד is to be taken in the proper sense of *until*, in regard-to time, as עד דהוי לי זוזי (B. M. 1), until I shall have money.

קָאם, the active partic. Kal of the verb, קִים equivalent to the Hebr. עוֹמֵד, standing. This partic. may be used as an auxiliary verb in connection with the participle of any other verb, *e.g.*, קָאם אָמַר, קָאם אָמַר, קָאם וְאָמַר, עוֹמֵד וְאָמַר, he is standing and saying, he says, he is saying. This particle, however, has no bearing whatever upon the meaning of the sentence, and as it merely is employed to render the phrase more neat, it may as well be suspended.\*

Such phrases as קָדְחָה קָאם רַדִּי (Yerush. Berach. c. II.), who was tilling; וְהָיָה אֶרְכוּנָה קָאִים קִדְשִׁין, “and there was an archont, who was holding court,” found in the Talmud Yerushalmy, show clearly that such was the mode of speech actually in use.

#### § 24.

The particle קָ may be prefixed to any participle regardless to gender and number, *e.g.*, קָאָמְרִי, they say (masc.); קָאָמְרָה, she says; קָאָמְרֵן, they say (fem.) Separately taken, it would read קְרִימָא אָמַר, קְרִימִין אָמְרִין, קְרִימִין אָמְרֵן.

#### § 25.

The ךְ substitutes the particle דִּי in all its significations (s. Bibl. Chald. Gram., §§ 37, 124).

#### § 26.

As to the punctuation of the prefixes, the five letters ד ב ר כ ל have a שׁוּא, and follow probably the rules of the Hebrew prevailing with ב ל כ ר, followed likewise by the Bibl. Chal. The ךְ and the ה have principally

\* This particle is chiefly employed in the interrogative and affirmative to make the expression more emphatic; it corresponds, though not in meaning, yet in its application, to the English auxiliary verb, do.

פחה, which probably changes into קמץ when preceding a guttural. The מ has חירק, like in the Hebr. and the Chald., and probably changes into צירה when preceding a guttural.

§ 27.

There may be prefixed to a word two and also three different particles, *e.g.*, אֶרְבֵּי מֵאִיר (Berach. 3), on that (doctrine, precept, etc.) of Rabbi Maïr; פְּרָרְבֵי יַעֲקֹב (ib. 4), like, as that (doctrine) of rabbi Yacob; לְמִדְתֵּנוֹא (ib. 11), (in relation to a like (doctrine) as has been taught (in the Baraitha) ; מִדְּקֵתֵי (ib. 2), from that he is teaching, orally repeating, quoting.

## CHAPTER III.

### NOUNS.

#### § 28.

The *status emphaticus* ending in א is also used in the Talmud and in singular number even more frequently than in the Bibl. Chaldaic, as יהו גברא.

#### § 29.

The genitive is generally denoted by ך, which, however, is omitted when following such words as are more frequently used, as בר, son; בת, daughter; ביה, house, and the like.

#### § 30.

Nouns and prepositions followed by the genitive ך commonly take, like in the Chald. (s. B. Chal. Gr., § 36), the pronoun suffix merely for the purpose of amplifying the phrase, *e.g.*, גבריה דהורוד, his slave of Herod, *i.e.*, Herod, his slave, or Herod's slave.

#### § 31.

So also stand ליה, to him; לה, to her; להם, to them, before words beginning with the ל dative or accusative for no other use but merely to fill out the phrase, *e.g.*, אמר ליה לשמיעה, he said to him, to his servant, *i.e.*, he said to his servant; אמר לה לדביתה, he said to her, to his wife, *i.e.*, he said to his wife; בי הנה חזקא להם לרבנן (Berach. 6:), when I have seen them, the rabbis, *i.e.*, when I have seen the rabbis. A similar pleonasm is often



found in the unnecessary use of the objective suffix joined to a word preceding the accusative, *e.g.*, קָרַע־הָ לְאַחֲרָיָהּ (Pess. 3:), he tore it, his raiment, and turned it, the rent, backwards, *i.e.*, he tore his raiment and turned the rent backwards.

### § 32.

The masc. plur. *non-emphaticus* ends in יִי (like in the Syriac, though here in אֲ—), *e.g.*, גְּבָרֵי, men; חֲכָמִי, sages, wise men.

### § 33.

Some masc. nouns plural end in וְהָא, *e.g.*, רִישָׁוְהָא, heads (Kid. 29:); לַיְלָוְהָא (B. M. 86:; B. Bath. 73:; Gittin 57.), nights; אֲפֻקְוְהָא (Gittin 56:), physicians; חֵילָוְהָא, hosts (Chulin 60).

### § 34.

The possessive pronoun suffixes are substantially the same as in the Chaldaic, with the difference, however, that in the Talmud. dialect the singular suffix, first person, singular noun, often ends in *ai*, like the first person, plural noun, *e.g.*, בְּרָאִי (Kethu. 63.), my vow; סִכְנָאִי (ib. 77:), my knife; אֶרְהָאִי (ib. 105:), my path; תִּגְרָאִי (Neda. 62.), my quarrel; נַפְשָׁאִי (Yebam. 64:), my person. So also nouns with feminine terminations, as דִּיקְתָּאִי (Kethu. 77:), my place; אֲדַעְתָּאִי = דַּעְתָּאִי, according to my opinion.

### § 35.

So also varies in the Talmud the possessive suffix of the singular, second person, singular noun, from that in the B. Chal. by ending in יָיָ more frequently than in יָיָ, *e.g.*, לְטַעְמֶיךָ, according to thy statement; סְמִינֶיךָ, thy

sign, mark (mnemotechnical), (Pess. 20.); פְּסוּקִיָּה (Chag. 15.), thy verse; עֲבִירָתִיָּה (Keth. 105:), thy business. There are, however, many also in הָ, as רִבְּהָ (Pess. 24.), thy teacher.

### § 36.

The possessive suffix first person plural with the noun singular ends in ׀ִי, *e.g.*, פְּרָקֵינוּ (Berach. 11:), our chapter; אֶרְצֵנוּ (Sanh. 94.), our country; דְּעִמֵּינוּ, our opinion.

### § 37.

In the Talmudical orthography, excluding, as above said, every idle letter, the silent Yod (י) before the suffix הָ of the second person masculine with the noun in plural, as also before the suffix הָ of the third person feminine, the noun plural, though written in the Chaldaic, is here always omitted (s. B. Chal. 94, § 14).

### § 38.

The suffix of the second person plural, with the noun in plural or in singular, is formed by ׀ִי instead of ׀ִיךָ and ׀ִיךָ (§ 8); so also is the suffix of the third person plural with the noun in plural or singular termed in ׀ִיהָ instead of ׀ִיהֶן and ׀ִיהֶן, *e.g.*, פִּימִיךָ, your mouth; אִזְדִּיךָ, your ears (Kethu. 112.); גְּבִרְיָיךָ (Shabb. 140:), your men; שְׁבַחִיהֶן (Berach. 6.), their praise; גְּלִימִיהֶן, their cloak; אַנְדִּייהֶן (B. M. 83.), their wages; מְנִיָּהֶן (Shabb. 133:), their garments. An exception to this rule is the word כָּל, all, which, though properly a noun, has כָּלָהּ, they all, all of them, without the Yod (י), after the form of the particles, לָהֶם, to them; בָּהֶם, in them; דֵּיהֶם, theirs. The termination ׀ִי is in feminine often changed into ׀ִי, *e.g.*, רִישָׁתִּיהֶם, their (fem.) head,

superintendent; קַרְחִיכִי, their (f.) baldness of head; פְּרַחֲיִכִי (Pess. 110.), their young ones. The suffix termination in הֶזֶן is peculiar to the two tracts of Nedarim and Nazir, *e.g.*, לְהֶזֶן, Nazir 31. and : 32., and : 38.; 44.; 57.; 59.; דִּיקְנֵהוּן, *ib.* 39.; נִימֵהוּן, *ib.* 49.; מִתְרַנֵּהוּן, *ib.* 40.; מִנְהוּן, *ib.* 52.; נִבִּיהוּן, *ib.* 59.; נְמִינֵהוּן, *ib.* 29.

### § 39.

The suffix of the third person singular masculine with the noun in plural is formed in הֶ— like that, with the noun in singular, *e.g.*, פְּרָשִׁיהַּ, his feet; גְּבִינֵיהַּ (B. K. 117.), his brows. Termed in יְהִי— it is found in רַגְלֵיהִי דָּבָר אֶנָּשׁ (Succah 53), the feet of the son of man, a phrase ascribed to R. Yochanan (s. § 2, c.).

### § 40.

The nouns: אָב, father; אָח, brother; חָם, father-in-law, are (like in the Hebr., Chal. and Syriac) somewhat irregularly declined, as follows:

#### *Singular Suffix.*

- I. person אָנָּשׁ (B. M. 59:), חָמִי אָחִי, my. . . .
- II. person אָבִיךָ (ib. 84), חָמִיךָ אָחִיךָ, thy. . . .
- III. person אָבִיָּהּ \*, חָמִיָּהּ אָחִיָּהּ, his. . . .

#### *Plural Suffix.*

- I. person, אָבֵינוּ (Pess. 31), our. . . .
- II. person, אָבוּכֶם (ib.), your. . . .
- III. person, אָבוּהֶם (ib.), their. . . .

It is proper to observe here that the פֶּחַח with הֶ is a furtive one, under the same rule as in רִיחַ.

The plural of אָב forms, like in the Chald. in אֲבָהֶם and אֲבָהֶתָא; the plural of אָח is אָחֵי.

\* Also regularly.

## § 41.

The noun **בֵּר**, son, forms the plur. like in the targum Chal. and Syriac in **בְּנִין בְּנֵי**, **לְבָנֵיה בְּנֵי** (Bera. 8.) ; **בִּיר** instead of **בֵּר** is found in a sentence of R. Yochanan, **דִּין גְּרָמָא בִּיר** (Berach. 5 ; B. B. 116.), this is the boon of the tenth son (dead), and is of the Palestinian dialect, as the expression **בִּי רַבִּי** or **בִּירְבִּי** for **רַבִּי**, the son of Mr. . . . is used very frequently in the Palestinian Talmud.

The feminine of **בֵּר** is **בִּרְתָּא**, daughter, of which the *status constructus* is **בֵּת**, and in the plural **בְּנָתָא**, **בְּנִין** the same as in the Syriac, only that in the latter it is written **בְּרַת**, and pronounced **בֵּת**.

## § 42.

In the noun **אָנָּשׁ**, man, the **א**, like in the Syriac, is omitted in the compound **בֵּר נָשׁ**, son of man, *i.e.*, a person, and its plural is **אִנְשֵׁי** (with **צִירִי** as a Syriacism), men, without difference of gender, while **גְּבָרִי**, men, means discriminately male.

## § 43.

**בֵּיתָא**, house, has in plural **בְּתֵי**. From **בֵּיתָא** is derived the irregular form, **רְבִיתָהּ**, his wife, properly the wife of his house.

## § 44.

The following fem. nouns take the masc. plural :

<i>Singular.</i>	<i>Plural.</i>
<b>אִתְקָא</b> , wife, woman,	<b>נָשִׁי</b> ,
<b>מִלָּתָא</b> , thing, word, speech,	<b>מִלֵּי</b> ,
<b>שַׁבָּתָא</b> , Sabbath, week,	<b>שַׁבְּרִי</b> ,
<b>שַׁעֲתָא</b> , time, moment, hour,	<b>שַׁעֲרִי</b> ,
<b>שָׁנָא</b> , year,	<b>שָׁנִין</b> .

## CHAPTER IV.

### PRONOUNS.

#### § 45.

The personal pronouns are the following:

*Singular.*

*Plural.*

- |  |              |
|--|--------------|
| I. person, אֲנִי, I,   | אֲנֵנוּ, we, |
| II. person, אַתָּה, thou,  | אַתֶּם, yea, |
| III. person, אִיהוּ, m. he, אִיהִי, f. she, אִיהֶם, m., אִיהֶנּוּ, f. they |              |
- (Berachoth 44).

#### § 46.

אַתָּה שְׁלֹמֹה in Nazir 57 : , 64. is a Targumical form ; אַתָּה for אַתָּה (Shabb. 30), thou Solomo, is of the Palestine dialect, the author of the phrase being a Palestinian.

#### § 47.

Demonstrative pronouns are: הַזֶּה masc., הַזֵּה fem., this (that) ; הֵנּוּ, plur. com., these, those.

The Chaldaic הַזֶּה, this (masc.) is found only in such phrases as belong to Palestinian authors, e.g., הַזֶּה גֵּרְמָא, by R. Yochanan (§ 41) ; הַזֶּה עֵסֶק בִּישׁ, this was a bad business (B. Kama. 99.), by R. Cheya, who lived in Palestine ; הַזֶּה גָּלִי רְזוּא (Sanh. 31.), this (man) reveals secrets, by R. Amae, and הַזֶּה מִן הַזֶּה קְטִיבֵינוּ לָנָא (Kethub. 17.), only such as this and that (man) may promote us (to Rabbis and judges), a verse sung at the occasion of R. Amae's and R. Ashe's promotion to the dignities mentioned above. הַזֶּה רִישׁ קְטִיבָא וְיָמְלֵל (Sotah

35), this severed head shall it speak? \* presumed to be said by the Israelites against Joshua at the time of Moses.

הָדִין is often used in Nedarim, *e.g.*, הָדִין הוּא (5); הָדִין (6); אָנָּה (6); הָדִין זֶה (7); וְהָדִין קָרָא (10); בְּהָדִין לִישָׁנָא (11, 22); לְהָדִין פְּסִיקָא (38); מִן (25); וְהָדִין אָמַר, הָדִין אָמַר (38); מִן (ib.) (ib.) בְּהָדִין עֲלָמָא (50); הָדִין גְּבֵרָא (62); מַה (66). So also in Nazir 3, 10, 27, 35.

הָדָא is the fem. of הָדִין, *e.g.*, הָדָא דְּהִנָּא (Ned. 53); הָדָא (ib. 55); הוּא דְּאִיבָעָא לִי (ib. 57), three times, 58 two times; הָדָא מִלְּתָא (ib. 91).

Sometimes קָדָא stands for הָדָא, and in the plur. עָרִי, *e.g.*, קָדָא הֵהָא (Pess. 53), it may be this (statement, f.); קָדָא אָמְרָה (B. M. 60), this (passage, f.) says it, proves it; עָרִי גִיבְרִין (Gittin 45), these are men. In the passage, however, עָרִי סוּרָאָה הוּא (Gittin 31), it is used in the singular. \*\*

#### § 48.

The Syriac and Masoretic הָלִין, these, occurs in Nedarim, *e.g.*, הָלִין מְשֻׁם דְּאִוּשִׁי (2); הָלִין קְרוּיִן וְלֹא כְּתִיבִין הָלִין (37, 38), these (words or letters) are read and not written, and those (words or letters) are written and not read; נִכְסִין דְּהָדִין (48); לְהָלִין נִקְדְּנִי דְּהוּצָל (49); הָלִין וְהָלִין (97); הָלִין נִקְרִים (91). So also in Nazir 4, 13, 14, 19, 37.

\* קְטִינָא, small, in relation to the head of the name, and Aruch, art. רִישׁ, explains severed head, to relate to Joshua's childlessness at that time; both explanations are too weak to deserve any consideration. כְּהִרְשָׁא to עֵין יִרְקָב defines it to relate to the prefixed Yod, being a sign of elevation to the office, not bestowed from God but by Moses; hence, "should this man without dignity have the right to speak?"

\*\* But taking the whole passage מִצָּן דְּאָמַר עָרִי, סִירָאָה הוּא, and reading it, he who says *these* or *such* (things) is a Syrian, קָדָא may be considered as not exceptional.

There occurs in B. M. 90, הַלֵּין הוּרִי, but this passage belongs to a question put by Palestineans (s. רשי, ib.). The Chald. אֵלֵין, these, is found in B. M. 15, used in a notary style.

### § 49.

There are yet other demonstrative pronouns, as הַהוּא, that (masc.), הִיא, that (fem.), הֵנָּה, those (com.). These words represent also the indefinite pronoun: some one, some body, a certain (quidam), but then they always are followed by an appellative noun, *e.g.*, הַהוּא גִבּוֹרָא (Berach. 6), one man, a certain man; הַהוּא סָבָא (ib. 5), one old man; הַהוּא מַטְרוֹנִיתָא, a certain matron; הֵנָּה בְּרוֹרִי (Ber. 10), some vulgar people; הֵנָּה תְּרֵי אֲלָמִי (Chag. 3), (there was once) two dumb persons. Sometimes הַהוּא stands for הַהוּא גִבּוֹרָא, *e.g.*, הַהוּא דְּהֵרָא קָאָמֵר (Sanh. 7), that (man) used to say; הַהוּא דְּאַתָּא (Keth. 67), that (man) who came; and likewise for הַהוּא דְּאַתָּא, *e.g.*, הַהוּא דְּאַתָּא לְקַמֵּיהּ (Ned. 50), that (woman) that came before him.

### § 50.

The expression הַהוּא גִבּוֹרָא, used as a euphemism, relates partly to the first, partly to the second person, in sentences of an odious or ominous sense, *e.g.*, הַהוּא גִבּוֹרָא בְּגַל דְּהַהוּא גִבּוֹרָא הוּא (Gittin. 53), that man there (thou) is the enemy of this man (of mine), *i.e.*, thou art mine enemy.

### § 51.

הַאִידָא and הַאִידָא, sing. masc., and הֵיאָה, fem., denote, that there, the other there; and הֵנָּה, plur. com., those there, the others there.

הַאִידָא occurs very frequently in the sense: and the

other of the two opposing parties, what has he to reply? how is he able to maintain yet his statement?

Examples for **הַהִיךְ**, s. Pess. 3, and Ned. 36 (**הַהִיךְ**), and for **הֵךְ** in B. K. 2. Examples for **הֵכָּה** are **הֵכָּה לָא** (Chag. 11), these here, yes; the others there, no; **הֵכָּה אֲזָלוּ וְהֵכָּה אֲחֵרֵי נִיבְהוּ** (Bezah 11), those there are gone, and these here are others.

**הֵכָּה**, **הֵךְ**, **הַהִיךְ** represent properly the original pronouns **הֵכָּה**, increased by the suffix of the second person singular **ה**, saying as much as this thine, and indicating a reference to the person addressed, like the Italian *cotesto*.\*

## § 52.

The pronouns **אֵיהוּ** and **אֵיהֶה**, when expressing the verb to be (he is, they are) take often at the beginning\*\* the letter **נ** for the purpose of preventing a *hiatus* which necessarily would take place, as the preceding words mostly end in a vowel-syllable, *e.g.*, **מַאי נִיהוּ** (B. K. 3), what is? **אֵיהוּ נִיהוּ** (Pess. 10), he is, it is the same; **אֲחֵרֵי נִיבְהוּ** (Bezah 11), these are others; **וְהֵכָּה נִיבְהוּ** (Keth, 22), they are two and two; **נִיבְהוּ** (Chag. 9), they are very righteous men; accomplished, righteous men; **הֵינִי** is a compound from **הַהִי** and **נִיהוּ**, and means, that is.

## § 53.

Possessive pronouns are **דִּיכֶךָ**, **דִּיכֶךָ**, **דִּיכֶיךָ**, **דִּיכֶיךָ**, mine, thine, etc. The second **ד** stands here for the **ל** of the Targumic possessive pronoun **דִּיכֶיךָ**, etc., of which the B. Chald. has one instance in Dan. ii. 20.

\* Or the Lat. *iste*.

\*\* Instead of the **א**.



Examples: **דִּירִי גַדִּיפָא מִדִּירְכִי**, mine (opinion) is better than yours; **אַנָּן בְּדִירְדֵּנוּ וְאִינְהֵנוּ בְּדִירְדֵּנוּ**, we are (busy) with our (things), and they with their (ones); **הָא דִּירְדִּיהָ הָא דִּרְבִּיָּה**, this is his (opinion), and the other one his master's. R. Yoehanan says to the Palestineans (Succa 44; B. K. 17), **דִּילְכוֹן אָמְרִי דִּילְחוֹן הִיא**, yours, they say, it is? (the knowledge of the law), theirs it is!

### § 54.

Interrogative pronouns are **מַאֲן**, who? and derived from this are **מַהֲנִי**, who is he? and **מַהֲנִי**, who is she? (§ 11); **מַאי**, what? **הֵי**, which? Examples for the last: **הֵי מִינִיָּהוּ** (Chag. 7, 13), which of them? **הֵי מַעֲשֶׂה** (Bez. 10), which event? fact?

It seems proper to observe here that it is incorrect to derive, as some writers do, the word **מַאי** in the phrases **מַאי משַׁמֵּעַ**, **מַאי קרא**, and the like from the pronoun **הֵי**, and to read consequently **מַאי מַשְׁמַע**, from what is this to be inferred? **מַאי קְרָא**, from which verse (in the Scriptures) is this to be proved? for as this pronoun is to be written without **א**, there is no reason for its existence in the derivative. It probably is to be read **מַאי משַׁמֵּעַ**, what is it that may show that? **מַאי קרא**, what verse is it that may prove that?

### § 55.

But **מַאֲן** and **מַאי**, though originally interrogatives, they are not used as such, *e.g.*, **מַאֲן דְּאָמַר**, he who says, whoever says; **מַאי דְּהָנָה**, that what was. Sometimes **הֵאֵי מַאֲן** (Ber. 6; B. K. 30) stands for the same expression.

**מִיָּדִי** (Syriac and Palestinian Targum **מִדֵּם**, and Babyl. Targum **מִדְּעֵם**), anything, aught; **מִיָּדִי קֵאִית לִיהָ**

הַנֶּזֶק מִיָּמֶיָהּ (Kidd. 51:), anything of which he may have some profit.\*

### § 56.

The interrogative הִי is analogous to the Hebrew אִי. It is employed in forming some adverbs, *e.g.*, הֵיכָּא, where? (like the Hebr. אֵיכָּה, אֵיפֹה); הֵיכֵי, how? (Hebr. אֵיךְ). The Palestinean dialect uses הֵיכֵי, הֵיכֵינָא (Hebr. אֵיךְ, אֵיכָּה), which? what? who? So Nedarim 26 (according to רש"י); הִי דִּין הֵיאָּא, רַשְׁשֵׁן וְהִי דִּין הֵיאָּא אֶחָדָן. There occurs in Tamid אֵיכֵינָא four times with א. From הִי amplified comes the word הֵיכֵיא. It is, however, used only either with א prefixed (s. § 21) as אֶהֱיֵיא (Berach. 34:; Menach. 79:), to what (statement does this relate?) or with a prefixed ל and the ה elidited, so as to read לֵיֵיא (Berach. 58.), whither? toward what (place)? Hence the frequent expression לֵיֵיא לְפָנַי, what to? where to? to what end?

### § 57.

The datives לֵי, לָךְ take often the insignificant syllables יָה prefixed, *e.g.*, שְׁדַרְיָהּ לְיָהּ (Keth. 67:), he sent them to him; מֵיֵיתִי לְיָהּ (Yebam. 63.), he brings to her; אֶמְסִינָהּ לְיָהּ (Shab. 119.), they brought it to him; מַגְבִּי לָהּ לְיָהּ אֶרְבָּא (Keth. 92.), he makes them seize the ground in payment.

### § 58.

The possessive pronouns דִּידִי, דִּיכָךְ, etc., stand sometimes for the single possessive suffix, *e.g.*, טַעְמָא דִּידִי (Pessa. 23.) for טַעְמָאִי, my reason; דָּמָא דִּיכָךְ (ib. 25:) for דָּמָךְ, thy blood. So also בְּהֵדִי דִּידִי (Keth. 203:)

for **בְּהֵנָּאִי**, with me; **בֵּין הֵינָיָהּ לְהֵינָהּ** (Berach. 48.) for **בֵּין הֵינָהּ לְהֵינָהּ**, between him and her.

### § 59.

The expression **אֵלֶּי וְאֵלֶּי** (Pess. 39 :; Chag. 6 :) corresponds to the English these and those, both.

## CHAPTER V.

### NUMBERS.

#### § 60.

The cardinal numbers are :

<i>Masc.</i>	<i>Femin.</i>
1. חֵד (Berachot 5.)	חֵדָּא (ib. 49.)
2. חֵדִּי (ib. 6.)	חֵדִּיָּא (ib. 3.)
3. חֵדָּא (ib. 6.)	חֵדָּא (ib. 3.)
4. אַרְבַּעַא (B. mezià 73. B. Batrà 71 :)	אַרְבַּעַא
5. חֲמִשָּׁא (B. mez. 73.)	חֲמִשָּׁא (Nazir 38.)
6. שִׁיתָא (id. ib.)	שִׁיתָא (Berach 3 :)
7. שְׁבַעַא (Pessach. 110.) and with Sincopé שֶׁבַע (Gittin 57.)	שֶׁבַע (Berachot 55 : Sanhedrin 29.)
8. חֲמִנְיָא (Jomà 72.)	חֲמִנְיָא (B. batrà 75 :)
9. חֲשֵׁמָא (Hiruvim 56 :)	חֲשֵׁמָא
10. עֲשָׂרָא (Berachot 56.)	עֲשָׂרָא (B. batrà 167.)
11. חֲדָסָא	חֲדָסָא (Arachin 12.)
12. חֲדָסָא (Megillà 2.)	חֲדָסָא (Arachin 12.)
13. חֲדָסָא (Megillà 2.)	חֲדָסָא (Berachot 55 : Sanhedrin 106.)
14. אַרְבִּיסָא (Megillà 2 :)	. . .
15. חֲמִיסָא (ib.)	חֲמִיסָא (Schabbat 118.)
16. שִׁחְסָא (Megillà 2.)	שִׁחְסָא (Schabbat 2 :)
17. שִׁבְסָא (Megilla 2.)	שִׁבְסָא (Berachot 55 :)
18. חֲמִנְיָא	חֲמִנְיָא (Arachin 12.)
19. . . .	חֲמִנְיָא (ib. Berachot 28 :)

*Masc.**Femin.*

20.	עֶשְׂרִין (Bechovot 50.)	
21.	עֶשְׂרִין וְאֶחָד (ib.)	
30.	שְׁלֹשִׁים (Jomà 71 :)	
40.	אַרְבָּעִים (Avodà Zarà 9.)	
50.	חֲמִשִּׁים (B. batrà 172.)	
60.	שִׁשִּׁים (B. Kamà 92 :)	
70.	שִׁבְעִים	
80.	חֲמִיּוֹן	
90.	תשעי	
100.	מֵאָה (B. batrà 25 :)	
200.	מֵאוֹת (Ketuvot 106.)	
300.	שְׁלֹשׁ מֵאוֹת (B. batrà 73.)	
1000.	אַלְפָּה (Sanhedrin 39.)	
	<i>St. emphat.</i> אֲלָפָא (Berachot. 6.)	
2000.	תְּרֵי אֲלָפֵי (B. batrà 26 :)	
6000.	שִׁשָּׁה אֲלָפֵי (Moëd katan 10 :)	
10,000.	עֶשְׂרֵי אֲלָפִים (Berachot 6.)	
	Plur. רַבְּנוֹתָא (Sandedrin 36.)	
12,000.	תְּרֵיּוֹן אֲלָפֵי (B. batrà 150 :)	
100,000.	מֵאָה אֲלָפָא (Rerachot 8 :)	

## § 61.

בִּי עֶשְׂרֵה signifies: two persons (Chagig. 11 :) ; בִּי מֵאוֹת (Kidd. 80 :), ten persons ; בִּי מֵאָה (Berach. 50.), hundred persons

## § 62.

תְּרֵי and תְּרֵי are used with the suffixes כִּי and הֵיא, and read thus: תְּרֵיכִי (Berach. 48.) ; תְּרֵי הֵיא (ib. 5 :).

## § 63.

The numbers from 11 to 19 ending in כִּי are often employed also for the fem. gender ; and may, therefore,

be considered to be of comm. gen. The fem. termination in **כָּרִי** is seldom used.

NOTE. Buxdorf in his Chald. and Syr. grammar declares, and after him some other grammarians, as also Fuerst in his *Lehrgebäude*, p. 242, **שְׁחַרְרִי** or **שְׁחַרְרִי**, to be as much as **תְּשַׁע עָרֵי**, 19, contr. by way of syncope and metathesis, and as a support thereto he quotes an instance from Pseudo Yonathan, Genes. xi. 25. It is true that in the quoted passage **שְׁחַרְרִי** is found used for the number 19; but there is no doubt but that this word was inserted by mistake, either of copy or print. For it is hardly possible to think of any language, dialect, or people, however low their state of civilization may yet be, to have no discriminative expressions for two numbers as different as 16 and 19. **תְּשַׁע עָרֵי** or **תְּשַׁעְרֵי**, however, are correct, and occur in the Talmud, Arachin 12. and Berach. 28:.

### § 64.

The ordinal numbers are:

**קָמָא** (derived from **קָרָמִי**), the first; plur. : **קָמָאִי**; fem. singul. : **קָמִיתָא** (Berach 21.); plur. **קָמִיתָא** (ib. 7.), the first ones.

**תִּנְרָא**, **תִּנְרָא**, the second.

**תִּלְתָּא**, **תִּלְתָּא**, the third.

**עֲשִׂירָא** (Berach. 5:), the tenth.

The expression **קָמָא קָמָא** (Gittin 12.), corresponding to the rabbinical **רַאשׁוֹן רַאשׁוֹן**, signifies: step by step, gradually, successively.

### § 64b.

Terms expressing fractions are:

<b>פְּלִגָּא</b> , $\frac{1}{2}$ .	<b>רִיבְנָא</b> , $\frac{1}{4}$ .
<b>תִּילְתָּא</b> , $\frac{1}{3}$	<b>חִימְשָׁא</b> , $\frac{1}{5}$ .

(B. M. 100.),

נָכַי רִיבָא (Kett. 21.), properly, less  $\frac{1}{4} = \frac{3}{4}$ , נָכַי, being the pass. partic. of the verb נָכָה, נָכַי (s. B. Ch. gr. § 88): to subtract, properly, to beat, like the Fr. *abattre*.\*

### § 64c.

The termination of the ordinal numbers is employed also for denoting patronymical nouns, *e.g.*, פֶּרֶסְיָה בְּבִלְזָה (Gittin 11); סִירְיָה (ib. 3., Keth. 53:); פִּינְבִּדְיָה (Ket. 82.); נִרְשָׁיָה (Chul. 128.); גְּלִילְיָה (B. K. 52.).

Rab's name, אֲבָא אֶרֶיבָא, is supposed by some recent writers to be such a patrial name, relating to the city Areca.\*\* But this is incorrect, for in this case it ought to read: אֶרֶיבָא. The fact, however, that Rab was tall of stature, is distinctly stated Nidda 24: רַב אֶרֶיבָא בְּדוּרָא: רַב אֶרֶיבָא, hence his name אֶרֶיבָא.†

\* And the Engl. *abate*.

\*\* In the province of Susiana, s. Ptolm. vi. 3; Mark. xxiii. 6.

† Dr. Muhlfelder takes אֶרֶיבָא in the sense of: *healer*, figuratively, reformer, as a complimentary name of Rab for his endeavors toward securing the ecclesiastical independence of the Babylonian congregations from under the ambitious control of the Palestine community. But, besides that the application of this word, being singular and as unique as strange at the time in question, the grammar of the word, as will be seen, speaks yet more decidedly against M.'s definition. For אֶרֶיבָא is the adjective noun formed from the pass. partic. אֶרֶיבָא of the verb, אֶרֶב, in קָל (s. B. Ch. gr. §§ 49, 50.) by the affix of the *א* *emphaticus*, (s. B. Ch. gr. § 33.). Hence, even in the sense suggested by M., the proper meaning of the word would be: healed, figuratively, reformed, in a pass. and not active mood, as reformer. No doubt, אֶרֶיבָא is to be taken in its original meaning: long, tall, inasmuch as the passage quoted above sufficiently testifies of אֶרֶיבָא to be Rab's epithet in relation to his tallness of stature, like זִיבָא, דִּקְבָא. Or. what seems to be yet more probable, אֶרֶיבָא, emphatically: *the archon*, from the Gr. ἄρχων, leader, which he in fact was, as stated in the quoted passage.

## CHAPTER VI.

### THE VERBS.

#### § 65.

The conjugations are the same as in the Chaldaic language, with the only difference that in the forms **אָפּעל**, **אָהפּעל** and **אָהפּעל** (like in the Targum and the Syriac) the Talmud always employs **א** instead of **ה**.

#### § 66.

In the preterite, the **ה** in the Chaldaic affixed to the first pers. sing. is in the Talmud always omitted; *e.g.*, **הָוִי**, I have seen, for **הָוִית**; **הָוִי**, I have been, for **הָוִית**; **קָרַי** (§ 87); **אָמַרִי** for **אָמַרִית**; **שָׁקַלִי**, I have taken, for **שָׁקַלְתִּי**; **קָרַמִּי** (Yeba. 64:), I have stated, for **קָרַמְתִּי**.

#### § 67.

The **ה** affixed in the Chal. to the third pers. sing. is in the Talmud generally omitted and replaced by **א** or **ה**. *E.g.*, **אָמַרְהָ לֵיהּ**, she said to him; **אִיקְדְּשָׁהּ לֵיהּ** (Keth. 62:), she was married to him; **אִיעֲלָא אִמָּהּ** (Yeba. 63.), thy mother became better; **אִיבְעָא לְהִי**, it was asked, inquired (about something doubtful, problematical) from them, instead of **אִתְבְּעִית**.

In the **קל** of the **ל"א** **נְהִי**, however, this **ה** is replaced by Yod (**י**) which is connected with the radical **א**. *E.g.*, **הָוִי** (Chag. 6.) for **הָוִית**, she was; **סְפִינְתָא** (B. Bath. 79:) for **סְפִינָה**, the ship went; **אָחַי אָחִי** (Kethu. 67:), his sister came, for **אָחִית**. The same occurs sometimes



also in the other forms, *e.g.*, מַחֲזִיר (Keth. 68:), she protested; אֵינָלְאִי מְלָהָא (Pessa. 31.), thing was discovered, exposed.

### § 68.

נָא, the Chald. termination of the first pers. plur. is changed into ן־, *e.g.*, אָמַרְנָּן (Berach. 12.), we have said; אָשְׁמַחְנָּן or אָשְׁמַחְנָּן (ib. 10.), we have found.

### § 69.

The termination ך of the third person plur. takes in the T. its place between the second and the third radicals, *e.g.*, נָחִיר (Berach. 56.), they fell down, instead of נָחִירָּ; אָסִיר (ib. 56:), they have bound, forbidden, for אָסִירָּ; עָבִיר (Pessa. 2:), they have done, for עָבִירָּ; נָזִיר (ib. 16.), they have resolved; נָפִיק (Ned. 59), they went out; נָזִיל (B. Kam. 94:), they have robbed; אָמְעִיט (Chag. 13.), they have diminished themselves, for אָמְעִיטָּ; תָּקִין (Pessa. 30.), they have established, for תָּקִיןָּ; אֶשְׁתַּכְּרוּ (Berach. 9.), they have intoxicated themselves, for אֶשְׁתַּכְּרוָּּ; עָיִל (Yeba. 96:), they went, for עָלִי. This rule, however, is not applied with verbs of quiescent ל. Sometimes it occurs with the imperative, *e.g.*, אָשׁוּר קָבִי לָהּ הָרִיא (Gittin 34.), courage! give him to her, *i.e.*, forwards! go on, give him to her!\*

### § 70.

The partici. act. and passive are united with the pers. pronouns, which then are considered as suffixes of the former, *e.g.*, בָּבִינָא, I cry; יָהִבְנָא, I give (Bera. 5:) for אָנָּא בָּבִי אָנָּא; יָהִב אָמַרְתָּ (ib. 2:), thou sayest, for אָמַר אָתָּא; אָמַרְיִנָּא, we say, for אָנָּא אָמַרְיִנָּא; אָמַרְיִנָּא, you say; קָאמַרְיִנָּא (Keth. 104.), I say, for אָתָּא קָאמַרְיִנָּא.

\* S. רש"י to the s.

אָמַרְתָּ דַּחֲמִיתִי (Bera. 56.), you are saying that you are wise; מְקַיֵּמְתָּ (Neda. 25.); גָּבַרְתָּ (Keth. 43:) for אָתָּה, thou collectest payment; מִיִּנְסַבְתָּ לִּי (Keth. 61:), doest thou marry me? for אָתָּה לִּי. Examples of the pass. partici. חֲשִׁידָנָא (Bera. 5:), I am suspected; פְּסִילָנָא (Keth. 109:), I am disabled; עֲסִיקֵינָּהּ, we are engaged, we have to do it with . . . we are occupied . . . with . . . מִפְּקָדָהּ (Bera. 10.); מַחֲבִיבָהּ (ib. 11.), thou art held, indebted, guilty for מִפְּקָדָהּ אָתָּה; צְרִיכִיתִי (Naz. 19.), ye are in need. From תָּיִן and תִּינֵן is formed regularly תִּינָּהּ, תִּינֵנָּהּ. By reason of its very frequent use the latter is abbreviated to תִּינֵן.

### § 71.

The infinitive of the קל takes, like in the Chal., the preformative מ, *e.g.*, לְמַכְתֵּב (Berach. 9.), to write; לְמַעֲבֹד, to do; לְמַיַּמֵּר, to say. In the other forms the infin. ends in וּי, *e.g.*, לְאַיְמֹנְוִי (Pessa. 4.), to neglect, for the Chald. לְמַעֲוִי; שִׁבּוּחַי (ib. 2.), to praise, for שִׁבְחָא; לְאַחֲמֹנְוִי (Berach. 9.), לְאַפְסֹקִי (ib. 4:), to exclude; אֲחֹוִי (Pess. 68.), to revive; the last is the הפעיל form of חָנָא; אֲסֹוִי (ib. עֵין יַעֲקֹב), to heal, פָּעַל from אָסָא.

The infinitive of קל in פֿ"א and פֿ"י is found also ending in א, as לְמַיַּמְרָא, to say; לְמַיַּתְבָּא, to give (s. § 81).

### § 72.

The future, third pers. masc. sing. and plur. is often prefixed by ל (s. B. Ch. § 109), and conveys the sense of either the imper., optative, or subjunctive, *e.g.*, לֵימָא, let him say; לֵיזְיֵן (Berach. 5.), let him examine into . . . search into . . .; לִתְרִי, it (the Mishnah) ought to read, or use the expression of . . .; לְכַתִּיב, he should write, it

should stand; דְּלִימוּתוֹ (ib. 10.), that they die; לְיָיְתִי, he may bring; דָּלָא לִיתְזַק (ib. 6.), that he may not hurt himself.

## § 73.

Instead of the ל often the נ (like in the Syriac) with the same signification is prefixed to the above future, *e.g.*, נִימָא קָרָא (Berach. 11.), the Scripture verse ought, should say; נִשְׁקָלְיָה לְנַפְשִׁיהּ (Pess. 13.), let him take it for himself; נִיעָרְבִינְהוּ וְנִכְתְּבִינְהוּ (ib. 18.), he should mix them together (*i.e.*, unite them) and write them down; דָּלָא נִסְתָּרִי עֲבָדִיָּה (B. M. 65.), that his slave should not become lazy (B. K. 90. לִסְתָּרִי). אַתְפַּעַל of סָרָא,\* to rot, according to רש"י.

## § 74.

In אַתְפַּעַל and אַתְפַּעַל the ת is mostly omitted. Examples: מִתְפַּלְגִּין for מִפְּלָגִי, they split themselves, *i.e.*, they are of different opinion; מִיבְתָּבִין (Berach. 10.), they are written; לֹאִימְנוּעִי, to keep from some thing, to abstain; מִיגְנוֹב (Pessach. 5.), it is stolen; מִיְקָטִיל (ib. 28.), he is killed; מִבְּעָרָא, מִבְּעָרָא, he, she is sought for, required. So also אִיבְסָאִי (Keth. 63.), cover thyself, fem. imper. in אַתְפַּעַל.

In verbs with ת as the first radical, the ת of אַתְפַּעַל is preserved, while the ת radical is left out and compensated by דגש forte, *e.g.*, מִתְנִי (Kidd. 67.). S. § 91.

## § 75.

The geminate verbs גִּזְרַת הַכְפִּילִים are conjugated partly after the manner of the ע quiescent, and partly like the ל quiescent. *E.g.*, עָלָל, root עָלָל; to enter, עָלִילָתָּ (Berach. 9 :), thou enterest, like קָרִימָתָּ, *i.e.*, קָרִים אַתָּה

\* Heb. סָרַח.

from קים (s. B. Ch. § 78.) ; מַעֲרִיל (Pess. 6.), introducing, act. partic. in פָּעִיל (s. B. Ch. § 80). So also from לט (root לָטַט), to curse, מָלַט הֵיחַ דָּקָא לְיֵיט (Pess. 2.) ; from בָּה (root בָּבֵה), to bend, compel, בָּיִה (Chagg. 16.). Like ל quiescent are the words אֶלְטֵינָה (Berach. 7.), I shall curse him ; מְחַלְלֵן (ib. 6.), (persons) desecrating, from חָלַל as if from חָלָא ; in the פָּעַל, חָלִי.

## § 76.

Verbs of פִּא are inflected like those of פִּי in such inflections as do not begin with א (s. B. Ch. § 73), *e.g.*, גִּימַר, he will say ; דְּתוֹרְכִי (Bera. 8.), that ye prolong (s. § 81).

## § 77.

The verbs אָהָא, אָזַל, to come, to go, omit the א in the imp. as קָא (Berach. 2.), יֵל with Yod.

The word יֵל is of the form פָּעִיל from זַל, root זָלַל, to be disagreeable, despicable, *e.g.*, וְזֵילָא בִּי מִיִּלְתָּא (Pessa. 113.\*), the thing is despicable to me.

## § 78.

The same verb אָהָא omits sometimes in the אָפְעַל the Yod (י), which is a substitute of the first א radical, *e.g.*, לְאַחֲרֵי (Chagg. 2.), to let enter, come into, *i.e.*, to include, for לְאַחֲרֵי.

## § 79.

The imper. in the קַל of אָמַר, to say, is formed like the future of the same verb, by apocope, as אִימַא (Keth. 8.), do say. There occurs, however, also אִימַר (Chag. 3 ; Pessa. 9, 20.), which likewise seems to be the imper. similar to אִישְׁפֵּךְ \*\* (Pessa. 21.), subvert it, though,

\* This phrase is found in B. Bathra 110, and not at the place related to.

\*\* אִישְׁפֵּךְ may just as well be the future as in B. Mez., 9., 4., אִישְׁפֵּךְ אָנָּה. A.

according to the rule, the ך ought to be preceded by פזח (s. B. Ch. §§ 6, 9.). However this may be, אָמַר appears to be irregular, even if taken as the future first person.

### § 80.

In verbs of פִּי, the Yod, in the form of אָפַל, is changed like in the Hebr. and Chal. into ך, *e.g.*, אָקָרַי (B. M. 59.), ye shall honor; אָרְבֵּיהּ, he seated him; מִקְרָה לִי (Berach. 48.), thou honorest me.

### § 81.

The verb יָהַב, to give (s. B. Ch. § 106) is in the infin. and future generally changed into יָהַב, as a compound of יָהַב and נָתַן, *e.g.*, לְמַתְבָּא לֵיהּ (Keth. 106; B. K. 95; B. B. 124.), to give him; יָהִיב (Pess. 12.; Keth. 52:), he shall give. It may properly be observed here, that these words as inflections from the above word יָהַב should not be mistaken for words formed from the radix יָהַב, to seat, to tarry, *e.g.*, לְמִיתַב (Kidd. 7.), to remain; לֹא יִתְּבִיב (Erubin 54.), do not sit down. There is, however, found also לְמִיָּהַב אֶנְרָא (Berach. 9:), to give wages; מִיָּהַב יָהַב (Chol. 60.) from יָהַב, and לְמִיתָן לָךְ בְּמַתָּה (B. B. 13:), to give thee as a present from נָתַן.

### § 82.

Verbs with א as the second radical change this א into Yod in all conjugations characterized by Dagesh forte, *e.g.*, שִׁוְרִי מְשִׁירָא (Pess. 9:), leaves a rest. There occurs likewise in the אִתְּשִׁיל, אִתְּפִל (Kethu. 77:), = לֹא־שִׁילִי, אִתְּפִל, as if from שִׁיל; and in the אִתְּפִל, אִתְּפִל (ib. 105:) as if from תִּפֵּל (s. § 85.), to lend (like in the Hebr. הִשָּׁאֵל); אִתְּפִל, lend me.

## § 83.

Verbs of **עו** change the (**ו**) into Yod in the act. partici. of the **קל**, *e.g.*, **מָרַח**, dying, one that is dying; **צָוַר** (Yebam. 63.), binding in. The same change takes place in the **פָּעַל**, *e.g.*, **קָוַר** (ib. 64.).

## § 84.

Of verbs in **עו** and geminate (**הכפולים**) sometimes the active partici. is employed instead of the passive, in order to make the expression more forcible and sonorous, *e.g.*, **קָוַר**, it stands settled, established for us, instead of **קָוַר** like **בָּנִיחָה** **קָוַר**. So also **מְתַקֵּינִין** **נָמִי דִּיקָא** instead of **דִּיקָא**, the pass. partic. of **דָּקַק**, “the Mishnah also is exact, precise in the manner of expression.”\* So also **לָיִק** (Chal. 11.), joined together, connected, from **לָפַק**; **שִׁיב** (Sanh. 88.), bent, down-cast, from **שָׁפַק**; **קָרַח** (Keth. 103.), bent, subdued.

## § 85.

Verbs of **נח** **ע** are in the **אַפְעַל** sometimes conjugated like those of **נח** **פ**; *e.g.*, **אַקִים** for **אָקִים**; hence, **אַקְמִיחָה** (Berachoth. 5.); **אַקְמָא** (Pess. 11.). So also **מוֹתִיב**, replying, objecting, for **מִתִּיב**. So also **אַתְחַבֵּב**, radix, **חב** takes in the **אַתְפַּעַל**, the **ו** proper to the **נח** **פ** in the **אַפְעַל** (§ 80), though there exists no instance thereof for the **נח** **פ** in the **אַתְפַּעַל**.\*\*

\* Properly: to separate in elements, like the Hebr. **דָּקַק**, to make thin, to bruise, figurat. to make clear, conceivable.

\*\* According to other grammarians the word **אַתְחַבֵּב** is of the form **אַתְפַּעַל**, a form which our author constantly declares to be inadmissible. (S. B. Ch. gra. §§. 46, 85.)

## § 86.

Verbs of the quiescent and imperfect roots\* take in the forms **אַתְּפַעַל** and **אַתְּפַעַל** for the most part a Yod between the first and second letter of the word. This Yod refers probably to the **דגש** in the **ת**, and seems to be characteristic to this sort of verbs, *e.g.*, **לִיָּחֹק** (s. §§ 74, 72).

## § 87.

Verbs of **ל** quiescent, otherwise following, as far as consistent with the peculiarities of the Talmudical conjugations, the principles of the Chaldaic language, are found in the infinitive **קל** ending with Yod; *e.g.*, **מִבְּעִי**, to ask, to pray; **מִיָּחֹרִי**, to see, and sometimes in **א** (like in the Syriac); *e.g.*, **מִיָּגְבֵּא** (Keth. 43:), to collect payment, the imper. fem. ends (like in the Syriac in **אִי**; *e.g.*, **גָּבֵאִי**, do take payment, do collect; **הִקְדֵּאִי נַפְשִׁאִי** (Pess. 68:), rejoice, my soul, rejoice, my soul! for thee I have read (the holy Scriptures), for thee I have repeated, learned (the Mishnah by heart); **שִׁדְּעֵאִי** (Keth. 61:), throw away; **אִיבְסֵאִי** (ib. 63:), cover thyself!

## § 88.

The partici. pass. in the **פַּעִיל** of the **ל נחי** is like in form to its partici. active, *e.g.*, **מַעֲלִי** (Keth. 62:), estimated, worthy, virtuous, corresponding to the rabbinical **מַעֲלָה** and the Syriac **מַעֲלִי**. The emphaticus and fem. absol. is **מַעֲלָא** (Berach. 4.).

## § 89.

Participles in the plur. take very often the termina-

\* As **כַּפּוּלִים** and **פָּנִי**.

tion of the verb, and not that of the noun, *e.g.*, וַיִּבְעוּ לָהֶם (Berach. 2:), and they were interrogating, they put a question; קָרוּ לָהֶם (ib. 3:), they are calling them; הִבְלוּ (ib. 6.), which are rotten; מִצְלוּ (ib. 8.), they are praying; הִנְגּוּ (ib. 9.), they are lying; דָּלַא מִעֲלֵהוּ (ib. 10.), they who are not accomplished; מִטְמְאוּ (Pessa. 18.), they are defiling; הִמְצִיקוּ (ib. 22:), they are excluding, bringing forth; אָזְרוּ לְטַעַמְיֵיהֶם (ib. 29.), they are going (follow) according to their own principles; מִשְׁהוּ (ib. 30:), they protract; שָׁקְלוּ \* וְטָרוּ (Chagg. 11:), they are discussing; מוֹדוּ לָהֶם, they are confessing, yielding, consenting to them, for, בָּשְׁנוּ, קָרַנוּ, בָּלְנוּ, מִצְלִינוּ, גִּינוּ, מִצְלִינוּ, מִיִּדְּנוּ, שָׁקְלִינוּ וְטָרְנוּ, מִשְׁהִינוּ, אָזְנוּ, מִפְּקִינוּ, מִטְמְאִינוּ. So also in the partici. pass. מִשְׁרָא קָא שָׂרוּ (Pessa. 29.), they are untied, allowed, for שָׂרוּן.

### § 90.

The pass. particip. (פָּעִיל) is often used with the dative לִי לָהֶם, etc., which, last, is taken as the ablative and the verb, as being in the active voice, *e.g.*, לֹא שָׁמְעוּ לָהֶם (Berach 2: 9.), it was not heard by or from them, *i.e.*, they have not heard it; שָׁמְעוּ לָנוּ (ib. 5:), it is heard by or from us, *i.e.*, we have heard; סָבִירָא לָהֶם (ib. 4.), it is considered by them, *i.e.*, they hold it, they are of opinion; לִדְרִי יָמִי לִי (B. B. 73., Sanh. 67:), it was seen by, from me, *i.e.*, I have seen it myself. Sometimes לִי and לָהֶם, etc., stand as mere pleonasms, *e.g.*, בְּהִתְרָשִׁיָּה קָא אָכִיל לִיָּה (Shebmoth 6:), this man is consumed in his woods, *i.e.*, he is ignorant of the things going on in the world, as if secluded in the woods.

\* Syriac: כִּרָּא, to tear, Gr. *τείνειν*, to rub, pull, figurat. to discuss.



## § 91.

The passive partici. is often followed by לִי, לָךְ, etc., in the proper sense of the dative, *e.g.*, מְבַעֵי לִיה (Berach. 5.) (equivalent to מְחַבְּעִי, § 74), it is requisite, necessary to him, *i.e.*, he needs, must; \* מְשׁוּם דְּלֹא מְחַנִּיה לִיה (Kidd. 67 :) (equivalent to מְחַתְּנִי, § 74), because it was not possible for him to mention it expressly, without omitting the usual laconism (s. רש"י); לֹא קָא מְחַדֵּר לִי; לֹא, it is not habitable to (for) me, I cannot live there.

\* In the edition before me (Vienna, 1862) there is לִיה instead of לִיה, as quoted above.

## CHAPTER VII.

### VERBAL SUFFIXES.

#### § 92.

The Talmudical verbal suffixes differ in so far from the respective Chaldaic paradigms (B. Cha. Gr. § 110), as in the Talmud. dialect the Yod and the **א** of נָטַרְתִּי and נָטַרְתָּ are dropped, *e.g.*, נָטַר (Nedar. 62.), he robbed (from) me; דָּנָה (ib. 50 :), had indicted me; מִנְעַתָּה (Chagg. 5 :), hadst detained me; אָזְקִינוּ (Erub. 5 :), they made me old. In the imperative: פִּירְקֵנִי (Gittin 47.), redeem me; and in the future: לֹא תִבְדָּחֵנִי (Nedar. 50 :), do not make me laugh.

#### § 93.

The suffix of the third pers. plur.—which in the Bibl. Ch. is missing, and in the Syriac expressed by the separate pronoun, אֵינֵיהֶן—is formed by —יָהֶן, *e.g.* אֶהְדָּרֵיהֶן (Chagg. 5 :), he turned them away (from them); לְאַשְׁלוּמֵיהֶן (Bera. 8 :), to accomplish them; פִּיֶּסְנֵיהֶן (Yebam. 79.), he appeased them; וְנִקְבְּרֵיהֶן וְנִקְבְּרֵיהֶן (§ 73). The fem. form must be —יָהִי, like that with the noun, but is seldom in use. Compound with this fem. suffix is probably the so very frequently occurring word וְרָמִי אֵינֵיהֶן, *i.e.*, throw,\* put them one opposite the other, *i.e.*, bring the two statements (imper.) one opposite the other.

\* Abjice. L.

§ 94.

The ה as a termination of the first pers. and the third pers. fem. in the preterite being usually omitted (s. § 67.) is replaced before a suffix, *e.g.*, אָמַרְתָּה (Keth. 63 :), I have said it, from אָמַרְתָּ; הִזְיִיתָהּ (Synh. 98.), she has seen him, from הִזְיִיתָ for הִזְיִיתָה, and not from הִזְיִי or אָמַרְי.

§ 95.

The suffix of the third pers. sing. masc. with a verb in the third pers. plur. is found partly in the form of -יָהּ, *e.g.*, אָפְקִיאוּ וּמָחִיאוּהוּ (Chagg. 15.), they brought him out and beat him; and, partly, in -יָה, *e.g.*, אָפְקִיאוּ וְקָטְלוּהוּ (ib. 5 :), they brought him out and killed him; אֶטְרָחוּהוּ (Pess. 10 :), they troubled him, they molested him.

§ 96.

In verbs of ל"א the א is changed into Yod when preceding such suffixes as do not begin with Nun (נ), *e.g.*, הִזְיִיָּה (Berach. 5 :), he saw him; הִזְיִיָּהּ (Yebam. 63.), he saw her; תִּשְׁלִיָּהּ (ib. id.), thou wilt throw him, אָמְטִיָּהּ (Keth. 103 :), they brought him; מִיָּתִיָּהּ (ib. 17.) thy coming. But not so in הִזְקִיָּהּ (Yebam. 63.), he saw them; לְמַחְזִיָּהּ (Bera. 6.), to see them, where the suffix begins in נ.

## CHAPTER VIII.

### ADVERBS.

#### § 97.

The following are adverbs, or adverbial expressions, alphabetically arranged:

**אָנב אױרױה** (Berach. 2.), on his way, *i.e.*, by the way, occasionally (*obiter, en passant*). The suffix changes according to person, *e.g.*, **אָנב אױרױאי** (Keth. 105:), **אָנב אױרױק** (Synhed. 95:).

**זר הָכִי** for **אָדְהָכִי** (Berach. 5:), corresponds to the Hebr. **זר כֹּה**, **וְזֶה כֹּה** (Kings I. xviii. 45), while this and that happened.

**אָדְרָבָא** (Shabb. 25., Moed Katan 17.), contrary, much more; possibly proceeding from **עַל דְּרָבָא**, about something, that is more, *i.e.*, the more there is reason to object.

**אִיבְרָא** (Gitt. 59., Chull. 60., Shebuo. 10.), in truth, forsooth; equivalent to **בְּרָם** (B. Ch. Gr. § 123).

**אִיזִי**, now; **אִיזִי לִי אִיזִי** (Keth. 69.), tell me now; possibly the imper. of **אִזְל**, **אִזְל** (Ezra v. 15), apocopated, properly: go! forwards! expressing, encouragement, and corresponds to, go on!\*

\* This is a suggestion by Mr. Ehrenreich of Brody; other definitions s. **עַד כְּדֵן** and **כֹּרֶם הַמֶּדֶר** T. VIII. A.

I think it to be like the Hebr. **אִשִּׁיא**. (Proverbs **אִשִּׁיא כֵּן אִשִּׁיא**, in the sense of *then*, *πότε* used in a lively mood of speech. **רִשְׁבָּם** (Genes. xxvii. 34) takes **אִיזִי** to be like **אִיבְרָא** which is a compound of **אִי** = *ubi* and its correlat. **פִּיא** = *ibi*, *πότε*; where there!

אִיכָּנָא (from אִיכָּנָא קָה, here is), there is, are (s. infra אִיכָּנָא and לִיכָּנָא). This adverb is found followed by an unnecessary ל, as אִיכָּנָא לְמַאן דְּאָמַר (Gitt. 50.), there is some one who is of the opinion; analogous to the rabbinical יָשׁ לְהָא (Shabb. 34.), this here, is yet . . .

אִימָתַי (Berach. 2.), when? from the Hebr. מָתַי. It reals in the Targum Chal., and probably also in the Mishnah as a Hebraism (s. אִיהָב גַּר p. 97, 98), אִימָתַי and in the Syriac אִימָתַי, with the Yod silent. כָּל אִימָתַי (Chagg. 3.), every time, as often as.

אִינִי (Shabb. 124:), is it really so? can that be? (from אִין הִיא).

אִיחָא (Chald. אִיחָא, Hebr. יָשׁ), it is; with suff. אִיחָיָהּ, אִיחָיָהּ אִיחָיָהּ from אִיחָיָהּ (Sheb. 14:); אִיחָא (Pessa. 10:), if it be.\*

אִינִי (ib. 7:), yet, yet now, corresponding to the Chald. יָנָא; possibly, the א substituting the word יָנָא and אִינִי, a contr. of אִינִי, אִינִי (B. Ch. § 120), which would make the reading of the word, אִינִי.\*\*

אִמָּא (Berach. 5:), wherefore? why? upon what account? from אִמָּא.

בְּדִינְכֵךְ (Chul. 2.) (from בְּדִינְכֵךְ, in (the case), when one has already done it, in reference to an act that has been already accomplished, but not as to its going to be accomplished, which in opposition to the first is expressed by the rabbinical לְבִתְחִלָּה.

בְּהִדְרֵי הִדְרֵי (Sabb. 92:, 93., Chagg. 11:), with one another. S. הִדְרֵי under the prepos. and הִדְרֵי *infra*.

בְּהִדְרָא (Pessa. 27.), לְהִדְרָא (Tamid. 32.), for itself, separately, especially (from ἰδίως, α, or, proprius,

\* אִיחָא is the substitute of the *verbi substantivi* and the correlat. of אִין.

\*\* As generally read by German Talmudists.

privatus, hence, *ιδιώτης*, rabbin. *הַדְּיוּט*, a private man).

*בֵּינֵי בֵּינֵי* (Nazir 6:), what there is between, in the midst. Hence, *הַבֵּינֵי בֵּינֵי* (B. K. 84.), the difference between two quantities.

*בְּשִׁלְמָא*, plainly, merely, only, *e.g.*, *זֵיעָא בְּשִׁלְמָא הוּא* (Pess. 24:), it is merely, only sweat.\*

*בְּרִישָׁא* (Bera. 2.), at the beginning, at first.

*בְּשָׁלְמָא*, in peace; signifies: is agreed to, namely, this one statement; but not the other. *אִי אָמַרְתָּ בְּשָׁלְמָא* for *אָמַרְתָּ אִי בְּשָׁלְמָא*, this is right, in case thou sayst so, but not otherwise, *i.e.*, according to the other opinion the statement is wrong.

*בִּי*, *בְּיָדָא*, is a noun, expressing: the inner part, hence, *מִבְּיָנָא* (Tamid 29:), inwards, within.

*דִּלְמָא*, properly, that when; *i.e.*, in case when. *דִּלְמָא דְּאִי גַבְרָא וְנָסִיב* (Yebam. 78:); “perhaps there is the question of a case, such as when he has transgressed the law, and has taken as a wife;” *דְּאִי לֹא כְּהִיב קָרָא* (ib.), for “when,” *i.e.*, for such exceptional cases, there was written no Biblical law, (s. *בְּדִינְגַבְרָא*). See also B. Mez. 66:.

*דִּילְמָא* (Berach. 2:) (fr. *דִּי לָמָא* Bib. Ch. § 123), perhaps.

*הָא* (B. Ch. § 124, Hebr. *הֵא*), behold! lo! *הָא גַבְרָא* (Kidd. (70:), here the man and there the quotation—and yet, yet, *הָא אֵיכָא* (Megill. 22.), yet, there is! *הָא אָמַר*, *וְהָאָמַר* and *וְהָאָמַר*, yet, and yet, he said!—already, *e.g.*, *הָא תִּלְקָא יוֹמֵין* (Neda. 81.), three days, three days since.

*הָאִידֵּךְ* (fr. *הָאִי זִידֵּךְ*), at present, at this time.

\* Used in the same way as universe, universally, generally.

הֶהָדָרִי (Syriac הֶהָדָרִי,\* perhaps from הָדַר וְהָדַר, properly the one and the other), is used only in connection with a preposition; לְהֶהָדָרִי (Berach. 6.), one to another, one another; אֶהָדָרִי (ib. 7.), one against another; קָשׁוּ קָרָאִי אֶהָדָרִי,\*\* the Scriptural verses are hard (afford difficulties) one against another; *i.e.*, they contradict one another. מִהֶהָדָרִי, from one another; בְּהֶהָדָרִי, with one another, together (Meg. 7:); גַּבִּי הֶהָדָרִי (ib. 11.), near one another; פִּי הֶהָדָרִי (Pessa. 3:), like one another, the one like the other.

הֶהָדַר (Berach. 2.), afterwards, from the verb הָדַר, to do again some thing. See תַּחַי.

הֵיכָא, where here? where there? from הֵא and כָּא analogous to the Hebr. אֵיכָה, אֵיכָה; מֵהֵיכָא,† wherefrom there? מֵהֵיכָא הֵיכָא, wherefrom shall it come? wherefrom shall that be deduced? how can that be supposed? כָּל הֵיכָא, everywhere.

הֵיכִי, how? corresponds to the Hebr. אֵיכָה † אֵיךְ;—כִּי הֵיכִי, in the same manner, in a like way, as much as, in a manner that, in order to (Berach. 10.).

הֵכָא (Berach. 4:), here, from the Chal. כָּא.

הֵכִי, so—לְהֵכִי, hence, therefore.

הַשָּׂעָא (from הָא שְׂעָא, Syr. הָא שְׂעָא from הָא שְׂעָא, now, at present, expressing also astonishment מִשֶּׁה רַבִּינוּ ! הַשָּׂעָא ! לֹא הָוָה יָדַע (Berach. 3:), how ! Moses did not know it (and David did ? !).

\* וְאֵל יִחַד (Job iii. 6) seems to be from the Syriac הָדַר : to unite, being together, and the Daghesch forte being the compensation for the missing ר.

\*\* The original of this quotation reads וְרַבִּינָן and not קָשׁוּ (s. § 93).

† In the Hebr., however, the prepos. is connected with the second syllable, מֵהֵיכָא, unlike the Talm. מֵהֵיכָא.

‡ The כָּא being the compar. element, so also in כָּל הֵיכָא.

הָהֵם, there (ibi.) (Chal. תָּמָה, Hebr. שָׁם). S. תָּמָן.\*

וְדַרְי (ib. 2:), certainly, surely (from יָדָה, וְדָה, וְדָרִי, likewise: confess, supposing to be so).

טִיבָא (ib. 6.), manifoldly (Hebr. הֵיטֵב, Yonah iv. 4; fr. bien) a good deal.

טָפַי (Pess. 12.), more, pass. particip. of the verb טָפַא, to add (B. M. 83.).

וְכָרִי תְהִיָּת (in the Targu בְּדִין), now, at present; וְכָרִי תְהִיָּת (Ned. 21:), and now thou repentest, or, art thou yet of the same opinion? the words אוֹ לִבְךָ עָלֶיךָ are missing (s. Mard'chai Shebuoth, Cap. I., § 1114 and Semag לאִין 240).

בְּדִר from בְּדִהִיא, as it is; בְּדִר נִסְבָּה (Rosh Hash. 5., B. M. 27:; Chul. 22., Kiddush. 5:; Sotah 19:; Zebach. 93., Menach. 93.), "he took it as it is, *i.e.*, properly it was not necessary to mention this special quality of the subject, but having under discussion its different properties, he quotes all of them as many as there are." From its proper meaning: "as it is," this word became the expression for, a trifle, insignificance, littleness, as in the Rabb. Hebrew: מֵה = שְׁהִיא, whatever it may be, in the sense of: of whatever quantity it may be, even of the least quantity, ever so little. So מְלִי דְכָרִי לֹא דְכִירִי אֵינְשִׁי (Sanhed. 29:), people usually do not keep in memory things of little importance, of no importance to them. אֲטֹרְחִי בִּי דִיקָא בְּכָרִי לֹא מִטְרְחִין (B. K. 90:), "We do not molest the court with trivial affairs." לֹא שְׂדִי אֵינֶשׁ זָזִיָּה בְּכָרִי (Kethu. 36:), no man throws away his money for trifles. בְּכָרִי לֹא אֲדַרְתָּה (Ned. 22.), פִּקְקָה בְּכָרִי (ib. 29.). In Megil. 2:; Yebamoth

\* תָּמָן, ubi, being the correlative of תָּמָא, ibi.



90., Chul. 73. and 81.: **אָמַר רַבָּא וְאָמַר לֵה כְּדִי** and in Nazir 2.: **אָמַר רַבָּא וְאִיתִימָא כְּדִי** it signifies: Some said that (statement) in **רַבָּא**'s name, and others, simply as it is (**כְּדִהוּיָא**), as it reads, without giving any name as authority.

**כִּי־הָא** (all this), so much, so very, to such a degree.

**כִּי** (Berach. 6:), when, as; **מִכִּי** (ib. 2:), since, as soon as.

**כֵּל דִּהוּיָא** (in the Rabb. Hebr. **כֵּל־שֶׁהוּיָא**), of whatever, of the least quantity.

**כֵּל־כְּמָה**, so much (time), as long time as; . . . . **כֵּל־כְּמָה**, in as much as . . .

**כֵּלֵּל**. With a preceding negative it denotes, of any kind whatever, **הָיָה לֵיהּ כֵּלֵּל דְּלָא** (Berach. 5:), that he had nothing of the kind.

**כְּמָה**, Yoma 22: (s. also Dan. iii. 33.), how much! how many! (B. M. 86.)

**לֹא**, not. If not followed directly by a verb, usually **לֹא־** is used. **וְלֹא**, and not, implies the sense of more than, as **בְּחִבְרָתָהּ וְלֹא בְּסִילָתָהּ** (Yebam. 63:), the wife is punished when the husband marries another one besides her, more than by rods (thorns). **לֹא מִיבְּרָאָה**, it is beyond question, needs scarcely to be said, there is no doubt about; **לֹא מִיבְּרָאָה קָאָמַר** (Keth. 87: a. o. p.) signifies: the Mishnah or the Baraitha in speaking of A and not of B does not intend to exclude B; it speaks only in the sense of **לֹא מִיבְּרָאָה**, *i.e.*, it is quite unnecessary to mention B, it is sufficient to mention A, being clear that its determinations may be applied even more properly to B.

**לֹא־\*** (Shabb. 64., 131., Pess. 54., B. K. 25:). Rashi

\* An affirm. particle, probably, from the Greek *vai*, as *vai μὲν Δὲ, ἔφην*, a

translates this word **בְּאַמָּה**, yes, certainly, in fact, truly. It seems to be a contr. from **לֹא הֵא**, is that not so? is that not true?\*

**לְחֹד** (Bera. 2.; so also Chald.; Syr. **לְחֹד**), alone, separately, by itself, corresponding to the Hebr. **לְבַד**, and probably derived from **לָחַד**, *i.e.*, making one by itself. With suffix **לְחֹדָי**, I by myself; **לְחֹדְךָ**, thou alone by thyself; also connected with **ב**, as **בְּלֹחֹדְךָ**.

**לִיפָא** (from **לִית קָא**, here is not), there is not, it is not here, there is no such a thing.

**לִית** (from **לֹא אִית**), it is not. With suff. **לִיתִּיהָ**, **לִיתְּהָ**, fem. **לִיתְּהָי** (Sheb. 14:).

**מָה**, how is it? how is the law? is it allowed, or is it not? **מָה דְּהִימָא**, what is it, thou wouldst say? *i.e.*, that it should not be said; in order that it could not be said. This expression, being comp. from **מָה** and **הִיא**, belongs to the Rabb. Hebr., and was introduced into the Talm. dialect.

**מִי**\*\*, Lat. num., Germ. etwa. **מִי כְּתִיב** (Shabb. 93.), is there written? **מִי אָמַר**, did he then say? This adverb is found inserted between **לֹא אִיפָא**,† is there not? *E.g.*, **לֹא מִי אִיפָא מִיפְּקֹד דְּפִסְר** (Shabb. 68:), the same as in Lat. "numme est?"

**מִדִּי** (for **מִדָּם**, Syr. **מִדָּם**, Chald. **מִדָּם**), some thing, Lat. aliquid, quid. Preceded by a negative it denotes, nothing. **לֹא חָזַּו מִדִּי** (Sanhed. 94.), they saw nothing.

derivation apparently less exceptional than the definition by Aruch, who holds this word to be a compound from the Hebr. **לֹא** and the Greek *uîé*, son!

\* This etymology is by Rabbi David Vita Tedesco. A.

\*\* An interrog. particle used where a negative answer is expected, and has no corresponding term in English. **מִי** may adequately be translated by the Ger. etwa? and the L. "num," as in *num barbarorum Romulus rex fuit?* Cic. Rep. 1. 37.

† And is used as an indirect interrog. ; if not? whether not?

ing.—**וְלֹא מִיָּדִי**, nothing at all, not the least, as **אִישְׁתִּיק וְלֹא מִיָּדִי** (Shabb. 95; Temura 34.), he was silent and said nothing to him; **לֹא קָשָׁה וְלֹא מִיָּדִי**, there is not the least difficulty; **\* מִיָּדִי הִיא טְקֻמָּא אָלָא** (Pessa. 17.), is there anything (else) as a reason for thy statement—if it be not. **מִיָּדִי** is also used as a substitute for its synonymous, the Rabb. **בְּלִים**, L. *ecquid?* to express astonishment, as **מִיָּדִי טְפָשִׁים וְרָשָׁעִים** (Keth. 105)., what? are fools and rascals to be judges!

**מִכְדֵּי הַהֵוא גִּבְרָא בְּעַל דְּבִבְיָה דְּהַהֵוא** \*\*, how? what! **גִּבְרָא הִיא** (Gittin 55:), how! this man is also the enemy of this man! *i.e.*, thou art also mine enemy. See Bera. 9:; 10., 33.; Pess. 23:; Megill. 2.; Chagg. 4., 9., 11., 12: Originally comp. from **מַאי כֵדִי**, what is that? how is this?

**† מִמַּאי** (Chull. 11.), wherefrom? out of what? (and is used as an indirect interrog., if not? whether not?) is this demonstrated?

**מִמִּנְהָ**, by itself, from itself; possibly derived from **מִמִּנְהָ**, from the thing, *i.e.*, in consequence of the thing itself, *ex re*.†

\* S. Rashi to th. s.

\*\* Probably from **כֵּדִי** (s. above) with the causal **בְּ**, and is to be read **מִכְדֵּי**, as it is, in an emotional sense, expressing astonishment, since, seeing that, whereas. Sometimes in an ironical sense; since, in fact, inasmuch as, corresponding to the L. *quippe*, *quoniam*, and the Roman author's explanation of the latter: "*quoniam significat non solum, id, quod quia, sed etiam, id quod postquam*" (Fest. p. 261), may fitly be applied to our **מִכְדֵּי**. The author in his view was likely led by the traditional reading of the word **מִכְדֵּי**, which, however, may be a corruption, as is the case with so many other words.

† Of what premise, antecedent, source?

‡ This explanation is given by the late Jacob Pardo. A. (Sec Aruch, art. **מל**).

מֵאֵן (B. K. 92.), wherefrom? (from מֵן and אֵן, Rabb. Hebr. מֵיֵן), מֵאֵן לָנוּ and מֵמֵלָנוּ, whence to us? whence is shown to us, that . . . מֵמֵהֵן for מֵאֵן in the phrase מֵמֵהֵן מֵלֵי (Shabb. 24:), whence these things? from what origin are these things derived?

מִשְׁקָרָא (Berach. 13.) from עֶקֶר, root, beginning.

מֵרִישׁ (ib. 6:) from רִישׁ, head, beginning, at the beginning, at first, in times of old, heretofore.

לְעֵנִי, לְעֵנִי (Berach. 18:; Sanh. 52.), soon, from the verb עָנָה, to turn around, circulate.

עַד followed by דְּ, during, meanwhile; עַד דְּקָאֵי, while he stands (Berach. 2.). Sometimes it denotes before, as עַד דְּתִתְבִּי (ib. 6.), before they sat down.\*

עֵל, לְעֵלָא, לְעֵל (Shabb. 29.), above, on the height, over.

לְקֵמָן (from קָמָא, s. קָמִי infra prepos.), (Megill. 2.), what stands before us, relating to what follows, infra.\*\*

שְׁפִיר קָאָמֵר (beautiful), well, all right, perfectly; שְׁפִיר לֵיהּ (Berach. 2:), he answered him perfectly.

שְׁפִיר דְּמִי, it seems all right, there is nothing to say against.

תֵּן (from תֵּיב; Rabb. Hebr. שֵׁיב), again, anew, moreover, yet more. וְתֵן (Berach. 2.), moreover, further, besides.

תֵּינִיחַ (abbrev. from תֵּינִיחַ, like תֵּינִיחַ from תֵּינִיחַ), this may rest, let it be unshaken, suppose admitting (it in

\* Rashi *loco citato* explains, according to the first meaning, "not before they sat down," which is supported also by the nature of the contents.

\*\* שְׁמַע, perhaps, used in the Mishnah, and expressing the same as רִיבָא in the Talmudic dialect.

this case, but how in the other?) (Berach. 6.). The same as **בְּשִׁלְמָא** \*—**הִתְיַנַּח**, s. § 20.

**בְּאַזְרָא קְלִיחַ גְּבִיר תִּמְנָן** (Chald. **תִּמְנָה**, Hebr. **שָׁם**), there. **הָיָה גְּבִיר** (Berach. 63.), where there is no man, there be a man.

**מִתַּתִּי דְּ** (from **תַּתָּא**, Hebr. **תַּחַת**), **לְתַתָּא**, below . . . underneath. There occurs in Nazir **מִלְתַּתָּהּ**.

\* **בְּשִׁלְמָא** relates mostly to the premise, antecedent, cause, while **הִתְיַנַּח** argues more in reference to the consequence.

## CHAPTER IX.

### PREPOSITIONS.

#### § 98.

The following words are used as prepositions:

**אָנב** (s. **אָנב אַרְחִיָּה** under the adverbs and **גַּבִּי** infra), by virtue, over, for the sake; **אָנב יִקְרִיָּה** (Yebam. 25.), by virtue of his worthiness.

**אַטִּי**, in regard, respect; **גִּזְרָה יוֹם טוֹב אַטִּי שָׁבָת** (Shabb. 124.), we prohibit the performance of a certain handwork on a feastday only in respect to the Sabbath, as one may likely be led to perform the same also on this day. This word is derived from **עַל טִינָא**, by changing **טִינָא**, “burden,” into **טִינָא** and **עַל** into **אַטִּי**, whence **אַטִּי**.\* See infra **מִטִּיל**. It expresses also astonishment, *e.g.*, **אֲטִי לֹא יָדָעְנָא דְשִׁפּוּר** (B. K. 84.), what! I do not know that I am well speaking!

**אַמְטִי**, see **מִטִּיל**.

**בֵּהֲדָרִי**, see **הֲדָרִי**.

**בֵּין** (Kethu. 17.) and **בֵּינֵי** (Berach. 8.), between, among; with suff. **בֵּינָא**, **בֵּינָךְ**, etc. R. Yochanan said **בֵּינָא** (Chagg. 15:) instead of **בֵּינָךְ**.

**בְּרִי**, without . . . **בְּרִי מִ**, withal that, except. Hence, the adverb **אֲבֵרְאִי**, out-doors (Tam. 27., Nazir. 17:),

\* This definition is by the worthy Rabbi Abram Lattes.\*\* A.

\*\* Very farfetched. Why not from the Syr. **אַמְטִיָּל**, by contr. likewise **אַתָּ**, from **אַתָּךְ**, etc., and the **ל** apocopated?

**מִבְּרֵא**, from outside, besides (Tam. 29:). So is said also **מִלְּבַר**.

**בְּתֵר**, after (s. B. Ch. § 122).

**לְגִבִּי** (from **גִּב**, back, the upper part of a body), **לְגִבָּאִי** (Sanh. 83.), with suff. **לְגִבָּאִי**, etc., on, next, near by (like addosso in Ita.). So without **לְ**, *e.g.*, **גִּבִּי הָרֵדִי** (Megill. 11.), near one another, together; **לִיְתִי וְשִׁקְיָהּ** (Bera. 10.), let Isaiah come to me. **לְגִבִּי** signifies also, in comparison to: **לְגִבִּי מֹשֶׁה** (ib. 33:), in comparison to Moses.

**גִּזְ** (s. under adv.), **בְּגִזְ**, **לְגִזְ**, within, **מִגִּזְ**, from within, from the inside.

**בְּגוֹן** (color, appearance), **בְּגוֹנִין**, in the appearance, way, manner, kind of, for example. **כִּי הָאֵין בְּגוֹנִין** (Chagg. 15:), in this way, manner.

**דּוּמְקָא דְ** (Chagg. 2.), like, **דּוּמְקָא** (resemblance) . . . , likewise, example.

**בְּהִדִּי** (union, joining, perhaps from **הִד**), used only with the prefix particles **ב**, **ל**, *e.g.*, **בְּהִדִּי הֵיזָא לְקִי כְרָבָא** (B. K. 92.), “the cabbage in company with the thorn shares its punishment.” **בְּהִדִּי כְּבִשְׁתִּי דְּרַחֲמִנָא לָמָּה לָּךְ** (Bera. 10.), “What hast thou to do with that, which belongs to God’s mysteries?” With suff. **בְּהִדָּאִי** (Chagg. 4:), or **בְּהִדִּי דִּידִי** (Keth. 103:), “with me,” **בְּהִדָּאִי**, etc.; **כִּי מָטָא לְהִדִּי פִימָא** (Yebam. 49:), “when she reached the mouth, she reached that which belongs to the mouth.” **בְּהִדִּי דְ** (Sheb. 6.); . . . , **בְּהִדִּי דְקָאָזִיל וָאֵתִי** (Keth. 105:), while he went and came.

**בְּנִתָּא**, like, with suff. **בְּנִיתָאִי**, etc. It consists of the prefix particle **בְּ** with the plural termination of \***נִת**

\* Sing. fem. noun, according to I. Fuerst the **בְּ** similitudinis is originally

(מִלְכָּה), the same as the Chald. לְכָה, being the prefix particle לְ with the same plur. termination.

בִּי (Berach. 6.), like אֶרְעֵי (Sanh. 94.), like our land, country.

בְּלִפְי (from לִפְי with the כ prosthetic), toward, to, in relation to. בְּלִפְי לִיָּא, s. § 56.\*

לְפִי, according to ; corresponding to the Hebr. לְפִי (B. M. 96:).

אֲמִטּוּל (burden, from נָטַל, to lift up, to remove). אֲמִטּוּל (עַל אֲמִטּוּל), by motive of . . because of . . אֲמִטּוּלָהּ (Keth. 67:), because of him, on his, her, its account. Without suff. and apocopated, אֲמִטּוּ as אֲמִטּוּ זִנְיָ דִּירָה (Berach. 56.), on account of thy money ; \*\* אֲמִטּוּ לְהִבִּי (Pess. 31., 32., Neda. 29 ; Nazir 25. and 29.) and אֲמִטּוּ הִבִּי (Tam. 32.), on account of this, for that reason. This prepos. is similar to אֲפִי (s. above), which originally denotes burden, compulsion, cause, motive, because.

מִשּׁוּם רַבִּי שְׁמַעוֹן (from שֵׁם, name), in the name of רַבִּי שְׁמַעוֹן (Berach. 5:), in the name of R. Shemon. Oftener

of בִּי, and, as the nouns of the sing. fem. in י — have also their plur. in יָה like those in א. the declension of בְּיָה corresponds to the former and not to the latter termination (s. Bib. Ch. Gr. § 29), the same may be said of לְיָה.

\* L. quorsum ? = quoversus ? to what end, as in " quorsum igitur hec disupto " (Auct. or. at Qu's). Aruch, in quoting from Pess. 5, reads אֲלִיָּא, tail, instead of לִיָּא, which, however, is contrary to the text in the ed. before me.

\*\* אֲפִי, אֲמִטּוּ and אֲמִטּוּל seem to be derived from the Syr. אֲמִטּוּל, partly by prope and partly by contr., and all in the sense of the verb נָטַל, to lift up, to carry, involving the relation of the consequence to the cause as carrying the former ; hence, because, on account, etc. So also as a relat. conjunction, like the Hebr. כִּי, as in the Syr. מִגַּל דְּטַב הֵן מְרִיָּה for כִּי טוֹב הֵן (Ps. 100. 5.)



in the sense of on the ground, basis, under designation of, . . for the reason of . . Hence its use (by the Mishnah-Rabbis) to express title, basis.\*

על, upon, over, with the suff. עִלּוּרָאִי (Neda. 65.), עִלּוּרָאִי (Bera. 9.), עִלּוּרָאִי (B. K. 117.), עִלּוּרָאִי (Berach. 10) with the addition of a ו, as in אֶרְיוֹן (B. Ch. § 30).

קָמִי (for קִדְמִי) before, in presence, קָמִי שְׁמַיָּא (Berach. 3:), before God, with God; קָמִי דְרַבִּי יוֹהָנָן (ib. 5.), in the presence of R. Y.—מִקָּמִי, corresponding to the Hebr. מִפְּנֵי, before, because. In the last sense used also by the Samar. as מִקָּמִי סִינִין (Carmina Samaritana, p. 35), because of our enemies; incorrectly translated by Gesenius (ib. p. 89), “surgentibus osoribus nostris,” as if from the verb קִים, to rise.

תַּחְתִּי, under (Chull. 105:).

\* מְשוּם may properly be derived from the Hebr. שָׁוָה, to appreciate, estimate the value of anything, Eccl. 3. 17, and often in the Talmud as הַנִּיזְקִין שְׁמִין, hence מְשוּם מִתְּנָה, in sense of, as a gift, considered, estimated as a gift.

## CHAPTER X.

### CONJUNCTIONS.

#### § 99.

The following words are used as conjunctions:

או (Hebr. and Chald.), or, as גיד או אָגיד (B. B. 13.), draw thou, or I shall draw, *i.e.*, either take thou the half price of our common property, or I shall; או אַתָּה בָּעוֹלָם מִיָּנְאִי מִיָּנְאִי אוֹ אֲבָעִי מִיָּנְאִי מִיָּנְאִי (B. K. 59:), “either you will ask a question from me, or I shall ask one from you.” או או, L. aut—aut, either—or, או או קָהָי, *i.e.*, the Mishnah does not request both the things mentioned, only, either the one, or the other; או דִּלְמָא (Sanh. 71:), or perhaps? או (from the Chald. או, corresponding to the Hebr. אם), when. או קָהָי (Shabb. 25.), if it be so, as it now is, whereas, if so . . . then; או תִּימָא or אִתִּימָא (Bera. 5.), when, if thou wilt say, if one should say, or also\* אוֹלִימָא (ib. 5:), if we would say, if supposing. או בָּעִית אוֹמַר or אוֹבֵעִית אוֹמַר (Chull. 10:), when thou wilt I shall say, I can say, or so. There occurs אוֹבֵעִית אוֹמַר (four times) in Nazir 32., and (two times) in Shebu. 16., which justifies the question, if אוֹמַר be not in the imper. so as to render אוֹבֵעִית אוֹמַר, if thou wilt, then, say! אוֹמַר (Sanh. 94.), or also. The conjunc. או is often omitted likewise in the Script. אם. See infra קָהָי.

אוֹיְדִי (from עַל דָּבָר), by, because, concerning, as being,

\* In an interrogative as also affirm. sense.

אֵינֶי דְּזִיטָר מִיַּרְבֵּס (B. B. 14:), because, or, in consideration of it (the book) being small, it would easily have been lost; אֵינִי דְּתָנָא, having said (the one thing, he says also the other). It stands also as a prepos., *e.g.*, אֵינִי בְּהֶמָּה (Nazir 2.), as much as עַל יְדֵי בְּהֶמָּה.

אֲלֵא (a Rabbin., Syr., Arab., and Greek word, possibly from אִין, if, and לֹא, not), if not, only, but; expressing in the Talmud the sense of, hence, consequently, after having entirely rejected an antecedent proposition, and means "this opinion being rejected, consequently the other one, the following, must be admitted." The following passage may be quoted as an instance for both interpretations: הִנֵּיחָא לְמֵאן דְּאָמַר פְּלִגְנָא נִיזְקָא קִנְסָא אֲלֵא לְמֵאן דְּאָמַר פְּלִגְנָא נִיזְקָא מְמוּנָא מַאי אִיכָא לְמִימַר? אֲלֵא אֵינִי דְּקָא בְּעִי לְמִיחְזִי וְכו' (Sanh. 3.), "this may be admissible on the ground held by the one, who says, that the payment of half damage is to be considered as a penalty; but, on the ground held by the other, who says that the same is to be considered as a restitution of property, what is there that may be said against? consequently (hence) (the preposition precedently assumed must be rejected, and it must be admitted that,) as it is intended by the Mishnah to show, etc. אֲלֵמָּא (Brach. 3:), hence, accordingly, consequently.

In some few passages it is expressing astonishment, as אֲלֵמָּא תֵּן (Shebu. 11.), and yet, it is said in the Mishnah! אֲלֵמָּא לֹא (Shebu. 13., 13:), why not? In these cases אֲלֵמָּא is synonymous with לָמָּה, why? (Rashi Berach. 11.), and according to Jos. Karo compound from עַל מָה, which occurs as such in Talm. Yerushalmi, קַעַל מָה תִּנָּא.

אִלְמָלָא or אִלְמָלִי (a Rabb. Hebr. word, corresponding to the Hebr. לִיּוֹלָא, if it be not, if not. אִלְמָלָא תְּרִימָא (Megill. 3., Sanhed. 94:), if it be not for the interpretation of this verse, we would not know what it means. Sometimes it signifies simply if, as אִלְמָלָא לְהַנְיָה מִיִּשְׂאֵל וְזִנְיָה פְּלִתָּה (Keth. 33:), if they had castigated Chananyah, Mishael, and Asaryah, they would have worshipped the image. Rabbenu Tam's opinion in regard to the different spelling of this word, viz., that with ך it means, if it be not, and with יod simply, if, is objectionable. For, as the original, the Bibl. לִיּוֹלָא being used for both significations without varying in orthography, its Rabb. derivative must also express both significations without regard to its different spellings. And, indeed, both אִלְמָלִי as well as אִלְמָלָא are found used for either of the two different meanings.

אַפִּילוּ (a Rabb. word comp. from אַף, also, and אֵלֶּה, when, etiamsi), also when, even if; אַפִּילוּ רִישׁ גְּרִינִיקָא מִן שָׁמַיָא מוֹקְמִי לֵיהּ, “even the surveyor of the fountains is appointed from Heaven.” אַפִּילוּ הָבִי, even so, yet, nevertheless; אַפִּילוּ תִרְמָא, even if thou sayst, i.e., the statement may be maintained even at the supposition that . . . .

אַף זַל גַּב דְּ (Berach. 7:), although, even when.

דְּהָא (ib. 3:), as, because.\*

דִּילְמָא, that not (s. B. Chald. § 123).

הָא, thus; הָא אִי אִתְּהָא (B. M. 86:), thus, if it be . . .

After this הָא אִי is mostly omitted; הָא אִתְּהָא (ibid.);

\* This word is composed from the conjunct. partic. דְּ of דִּי, and the demonstr. pron. הָא, and may be rendered by, that that.

הָאֵל לֹאֵר הָכִי, thus, if it is, or be not so. So also in the Mishnah, הָאֵל יֵשׁ רוּצָה (B. M. 83.) for הָאֵל אֵם יֵשׁ רוּצָה.

הִילְכֵךְ (perhaps from הָאֵל, behold! (§ 97) and לֵכֵךְ, Rabbin. for that), therefore, accordingly.

בִּינָן (a Hebraism of a later period) . . . . בִּינָן דְּ, as soon as, after.

לְאַחֲרֵי (from אַחֲרֵי, similar to the Ger. "auf der Stelle," and the Fr. "sur le champ") [and the Engl. "upon the spot"], immediately, forthwith.

מִגּוּ, in case, since, supposing that . . . דָּאֵי בְּעֵי אָמַר (Kerath. 12.), "in case he would, he could say: I have done it on consideration." It corresp. to the Rabbin. מִתּוֹךְ, as גּוּ being the Chald. of the Hebr. מִתּוֹךְ.\*

מִיָּהָ (Berach. 10.), מִיָּהָ (Pessa. 9:), מִיָּהָ (Yebam. 63.), yet, however, nevertheless.

מִכָּל (Berach. 25:), from all that (that was said), follows. It is a Rabbin. Hebraism.

. . . מִקְּמֵי דְ (s. קָמִי under the prepos.), before that (he said, etc.).

נָמִי (Berach. 4:), also, even; הָכִי נָמִי or אִין הָכִי נָמִי (Chagg. 11.), yes, so also it is; הָכֵא נָמִי (Berach. 8:), here also, *i.e.*, even so in our case. It often is preceded by the word אֵהָ, *e.g.*, אֵהָ שְׂכִיבָא נָמִי (Berach. 4:), from the last instance is to be seen that originally נָמִי had not the meaning of, also, but that it was a verb, which afterwards became a peculiar expression for, also, really, indeed. Supposed this to be so, נָמִי may be a derivative, according to D. Tedesco,

\* S. t. s. under prepos.

from **אָז**,\* “we will say,” or, according to M. Ehrenreich, from **אָז**, “we would believe,” or, lastly, according to my suggestion, from **אָז**, “we could swear on that.”

\* Already in Aruch.

## CHAPTER XI.

### INTERJECTIONS.

#### § 100.

The following words are used as interjections:

וְכַתִּיבִי (Erub. 17.), by the Law, prophets and Hagiographa! a manner of swearing.

אֵיכֹו, alas! behold! O! an interjection of a wide use.

אֵיכֹו שְׁכַבְי לֹא אָמַרְי לְכוּ הֵא מַלְחָא (Shabb. 152.; Yebam.

46., B. M. 73:), Lo! if I had been dead I could not

have told you this thing; אֵיכֹו בְּרָסָא אַחֲרִיתִי (Yebamoth 65:), look, thou wouldst have borne

unto me yet another pair of children.\* אֵיכֹו הִשְׁתָּא

לֹא אָהָאִי סַנְנַתִּין לְבָרִי (Bera. 25:), now see! had I not

come, you would have brought my son into danger;

אֵיכֹו הִשְׁתָּא אִישְׁתְּלֹאִי וְאָמַרְי לָךְ (Bezah 4:), now! I had

been amiss, and would have told you; אֵיכֹו הִשְׁתָּא

מִנְעַתִּין מִהָאִי בְּרָכָא (Chagg. 5:), Oh! thou wouldst

have deprived me of this' benediction! אֵיכֹו הִשְׁתָּא

סְפִיתִי לְהוּ אִיסוּרָא לְבָנִי בְּרָתָא (Chull. 95:), Now see! you

would have fed my daughter's sons with prohibited

food! אֵיכֹו זְמָמָא נָפַל בְּפִימִיָּה דְּמֵאן דְּסָנִי לִי וְלֹא אָמַרְי כִּי (Sanh. 107.), O! that there were a bridle

put in the mouth of mine enemy (*i.e.*, pr. euphem-

ism, in my mouth), so' that he could not have uttered

a word such as that! \*\*

\* In sense of wishing; so also רַשׁ"י t. t. s.

\*\* The author here continues in deriving אֵיכֹו from אָכַל, to eat. I think this

אֱלֹהֵא דְיִשְׂרָאֵל, God Israel's! by God! Instead of this R. Yochanan used to say somewhat quaintly, לֹאֵלֶּה דְיִשְׂרָאֵל (Yomah 84:; Abo. zar. 28.).

גִּפְסָה דְרֹמִי (Pess. 87:), expressing a manner of swearing put in the mouth of a Roman; probably from the Hebr. word גֶּה (Prov. 9. 3.), an elevated place, as it is also found in a discussion held entirely in the Hebr. language (Men. 44.), גִּפְסָה שֶׁל רֹמִי. It may possibly signify "by Rome's most exalted temple!" viz., that of Jupiter Optimus Maximus, erected on the Capitol. Other doubtful suggestions I have refuted in my notes to הַפְּלֵאָה שֶׁבְּמִקְדָּשׁ, Vienna 1859.

הָאֱלֹהִים, by God! (Kiddu. 44:; Nazir 42:; Sanhed. 72., Chull. 54.).

הֵינָא, go on! forwards! (Gittin 34., Shabb. 119.). Is used also as an adverb designating, quickly, hastily (B. K. 84.).

ווי, Alas! an exclamation of pain or dread; Greek, οὔαι; L. vae. ווי לָן דְּמֵיִתֵּינָן (Berach. 31.), woe unto us, that we must die!

הַס, far be it! absit! הַס לִי (Arach. 16:), far from me! הַס לֵיה (Kidd. 44:), corresponding to the Hebr. הָלִיקָה (s. Hebr. Gr. § 1144).

יְהֵא רַבָּנָא (Moed Katan. 5.), let it be the will of God! please to God!

לַחַי (Chagg. 16., Chull. 16.), to life! your health! good luck! à la bonne heure!

מֵרִי דִּיכִי (Zebah. 43., Chull. 90:), Lord of this! Rashi interprets: Oh, thou creator of this statement! I think it to express: Lord of the world! and דִּיכִי,

definition to be a mere whim of the author, and to repeat it here would as well imply the suggestion of having mistaken it for a philol. truth.



“this,” to relate to the earth,—an exclamation accompanied by the gesture of treading on the floor where the excited speaker was standing.

מְרִיָּה דְאַבְרָהָם (Shabb. 22., Keth. 2.), Lord Abraham’s!  
Great God!

מְרִיָּה כָלָה (Nedar 22 :), Lord of the universe!

מֹשֶׁה, Moses! by Moses! קְאָמְרָהּ, by Moses.  
thou hast well spoken! \*

נָהִי (Kethu. 103 :), let it be so, though it be so.

Originally the future of the verb הָיָא with נִי, according to the Syriac נְהִיָּא, let it be.\*\*

הָיָא דְמַלְכָּא, by the king’s crown! † an expression for swearing.

\* There is found no swearing by a mortal name, whether in the Talmud or in any other Hebrew book. Rashi, therefore, interprets this מֹשֶׁה as a complimentary expression of deference to the authority which is to be interrogated: so in the above instance, Thou, a second Moses, hast thou well spoken?

\*\* This explanation belongs also to the above-mentioned R. Aebr. Lattes. A.

† הָגָא is undoubtedly the L. toga, the garment worn by the Romans, and הָגָא דְמַלְכָּא designs the toga praetexta worn by high officers.









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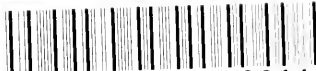
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